

the Chaplain



Tokyo Intersection

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Easier Access To Scriptures for Catholics

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A Visit With Chaplain Ivan L. Bennett

By Caspar Nannes



Is Anybody Listening to Black America?

By John R. Hellstern



Cry Now, Despair Later

By Newell E. Taylor

SEPTEMBER-OCTOBER
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**A JOURNAL FOR CHAPLAINS
SERVING THE ARMED FORCES,
VETERANS ADMINISTRATION
AND CIVIL AIR PATROL**

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Back Cover: Theme of the 1969 Bible reading emphasis for National Bible Week (November 23-30) and Worldwide Bible Reading (Thanksgiving through Christmas). For story, see pages 10-13.

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*All scripture quotations, unless otherwise designated,
are from the Revised Standard Version of the Bible.*

Editor's Notes

DIALOGUE AT AN IMPASSE

THERE is an old bit of wisdom about prayer that runs as follows:

When prayer delights thee least
Then learn to say
"Soul, now is greatest need
That thou should'st pray."

So it is with public dialogue today. It was never more difficult to engage in meaningful dialogue and study of the issues and yet never more urgent. The number and range of otherwise judicious individuals pontificating beyond the area of their competence is perhaps a tribute to concern and involvement, but it is a barrier to sound judgment in the formidable and complex problems of today.

The great universities long laid fair claim to practicing the most unlimited discussion of issues, taking the most unblinking look at life. Now many of them appear to be threatened with the imposition of an erratic intellectual orthodoxy. A narrow, partisan university obviously is a contradiction in terms. If this trend continues our society may have to look for new agencies and instruments, free from the dogmatic and doctrinaire, where even the most exasperating of social and political issues can be calmly and constructively examined. The university is remembered by many with deep appreciation for the way in which minds were enlarged and made unafraid and hospitable to the great world of ideas, old and new. How melancholy if this important and privileged social function should pass by default from the universities to more free and dispassionate agencies. In terms of both agenda and structures, it is still true, as Freud observed, that reason speaks softly, but it continues to speak until it is heard.

MUSING ABOUT ENEMIES

Thy friendship oft has made my heart to ache. Do be my enemy,
for friendship's sake.

—William Blake

A nation is an historical group of men of recognizable cohesion,
held together by a common enemy.

—Theo. Herzl

He makes no friend who never made a foe.

—Tennyson

... they love him most for the enemies he has made.

—a tribute to Grover Cleveland

A man cannot be too careful in the choice of his enemies.

—Oscar Wilde

If thine enemy wrong thee, buy each of his children a drum.

—Iris Flowers

Everyone is his own enemy.

—St. Bernard

He is his own worst enemy.

—Cicero

We have met the enemy and they is us.

—Pogo

I hate God's enemies with a perfect hatred. Why can't God do
as much?

—Thomas John Carlisle

If we could read the secret history of our enemies, we should find
in each man's life sorrow and suffering enough to disarm all hostility.

—Longfellow

—A.R.A.

The CHAPLAIN

By Robert F. Hemphill

Tokyo Intersection

Our Tokyo reporter interviews visiting churchmen

WITHIN one week in April, 1969, four churchmen on independent itineraries, each of which included South Vietnam, paused in Tokyo, Japan. Three of the travelers were denominational leaders, one was a layman and medical doctor. Each was separately interviewed by THE CHAPLAIN and the comments were remarkably corroborative.

Bishop Paul Vernon Galloway of the Arkansas Area of the United Methodist Church works in his office in Little Rock when his geographically sprawling responsibilities give him time at home. He is a member of the General Commission on Chaplains and Armed Forces Personnel, Vice-chairman of the United Methodist Commission on Chaplains, and Chairman of the General Board of Health and Welfare Ministries of his denomination. His bag is always packed.

At the time of the interview the bishop was on the return leg of a trip which had seen him celebrate the Easter season in South Vietnam.

One occasion in particular had touched him, the one called "Sunday night country church" at Da Nang, with Chaplain David Townsend in charge. "This is a real old-fashioned service," Bishop Galloway reminisced happily, "where they do lots of singing of hymns the boys grew up with, and you could just tell that there were boys from Nebraska and Oklahoma and Arkansas joining in. The chapel was filled and the spirit was warm and exhilarating."

The bishop had been impressed by the concern commanders showed for their troops, many of whom were of less than voting age in most states. "They are fully cooperative with chaplains and good chapel attenders. One general officer I met serves as



Bishop Paul V. Galloway, Arkansas Area of the United Methodist Church, photographed in the distinguished visitors' quarters, Fuchu Air Station.

Sunday school superintendent," he said approvingly.

Bishop Galloway found exceedingly high troop morale and he credited it in large part to the swift and competent medical care given the wounded.

He had praise for the chaplains who are always on hand taking their share of the risks. He had visited one hospitalized chaplain, wounded in action when he was on a mercy mission to one of his men. This he saw as typical and, unfortunately, inevitable, flatly asserting that whatever the opinion of the vocal minority, "the real duty of the professional churchman is to be with his men wherever they go, and this means that chaplains must be with the men on the field of battle." He

added proudly that his office had on hand more inquiries about chaplaincy assignments than could possibly be utilized.

Bishop Galloway wanted most to talk about the constructive projects undertaken by U. S. servicemen and civilians in South Vietnam whenever their regular duties permit: "Homes, orphanages, churches, hospitals—let me tell you about the children's hospital just outside the front gate at Da Nang. The GIs have built this beautiful stone building. It has about a 140-bed capacity, and it is solely for children. The men want and get only the best equipment for the hospital. The doctors from the base work there in their spare time. It's a lovely building, even has camphor wood carvings in the main hallway

to add to the decor—and it's just for children. You should see those servicemen with the children. This is the real human story of the war which needs wider understanding. Why, many of those lads are on three- to six-month extensions of their tours of duty because they've seen what must be done there!"

The bishop departed for Arkansas tremendously heartened by his experiences, but concerned over the lack of understanding and recognition given the human, constructive efforts of the U. S. servicemen in South Vietnam.

THE Right Reverend Arnold M. Lewis of the Episcopal Church has his home base in New York. He is Bishop for the Armed Forces and at the time of his interview was outbound on his fourth trip in that capacity to visit the troops in South Vietnam. Mrs. Lewis would be with him wherever regulations permitted, and the three-month itinerary routed them through the Far East, Southeast Asia, across Europe and back to New York.

Bishop Lewis made it clear that he does not consider his ministry limited to Episcopalians. His is a

An ecumenical quartet pose at the Fuchu Air Station, L-R: Chaplain, COL, Paul G. Schade, Staff Chaplain, 5th AF (American Baptist); Bishop Paul V. Galloway, Arkansas Area, United Methodist Church; Chaplain, LTC, Paul S. Haney, Asst. Staff Chaplain, 5th AF (Catholic); SSG Paul Lukich, Office of Staff Chaplain, 5th AF (Catholic).





The Right Rev. Arnold M. Lewis, Bishop for personnel in the U. S. Armed Forces, Protestant Episcopal Church, and Mrs. Lewis, during visit to Tokyo.

worldwide parish and his bounding energy suggested that such dimensions are about right. He is a member of the General Commission on Chaplains and Armed Forces Personnel, and maintains liaison with the approximately 150 Episcopal chaplains on active duty. He also supervises the certification of chaplaincy candidates from the Episcopal Church. Only the particularly well qualified can be certified, and then only after painstaking evaluation.

Chaplains were much on the bishop's mind as he talked. Of Episcopal chaplains, he said, 53 percent serve less than three years and 68 percent less than six years of active duty. While this relatively high rate of turnover magnifies the problems of transition from chapel to church,

Bishop Lewis saw in it at least one long-range benefit. "It means that a sizable reserve corps of professional people is being built up and that isn't a bad idea," commented the bishop, himself a retired USAR chaplain colonel.

The inevitability of transition leads the bishop to tell each young chaplain that "he's got to rub shoulders with the civilian church in his locality. It is changing very rapidly. Someday he is going to return to the civilian community and he will need to have done more than just read about that change in books."

The upshot of it is that the Episcopal Church encourages transitioning chaplains to use the GI bill and enroll at a seminary or graduate school for at least a year in order

to absorb the new directions and reorient themselves.

Bishop Lewis also made the point that today's combat serviceman will be among tomorrow's national leaders, if the military backgrounds of incumbent elected and appointed officials is an indicator.

DR. William E. Flood, Secretary, the Department of Chaplaincy Services, American Baptist Home Mission Societies, treasurer and longtime member of the executive committee of the General Commission on Chaplains and Armed Forces Personnel, and an Air Force Reserve chaplain, paused in Tokyo on a six-weeks world trip. He was visiting with American Baptist chaplains and others, and he was calling on senior commanders in connection with the Christian mission to service personnel in general.

Like Bishops Galloway and Lewis, Dr. Flood had high appreciation for the service chaplains and their role in South Vietnam. In many respects it's a young man's war, he said, with few senior majors and lieutenant colonels in ground combat units.

Focusing for a moment on American Baptist chaplains, Dr. Flood said that his denomination commissions them missionaries and that they "share in the missionaries' dedicated service. Some chaplains are scattered in places where civilian missionaries of the Foreign Mission Society are not, and thus can perform a real missionary service. They have to remain constantly alert to work with the indigenous population."

Dr. Flood is not reluctant to challenge practices and traditions which he believes may circumscribe their



Dr. William E. Flood, Secretary, Department of Chaplaincy Services, American Baptist Home Mission Societies (seated), flanked on the left by The Rev. Glenn G. Gano, Japan Field Secretary for the American Baptist Foreign Mission Society, and on the right by The Rev. Noah S. Brannen, American Baptist missionary on the faculty of Japan International Christian University, Tokyo, author of *Soka Gakkai, Japan's Militant Buddhists*, recently published by John Knox Press.



LCDR Tipkins Hood, USNR, on Rest and Recovery in Tokyo from the 1st Hospital Company, 1st Marine Division.

effectiveness. He worries whether chaplains' days are not so full of a number of "essential" things that there is little time left for contemplative, creative thinking.

He is increasingly disturbed by the widening chasm of communication separating some young people, in and out of uniform, from the church. Is there anything the chaplain can do, he speculates, to engage more of the religiously disaffected and disinterested servicemen? He recognizes that chaplains must minister to the faithful but, he inquires, isn't there a way for the chaplain's talents and resources to be diverted from more of the routine and applied to the urgent task of reaching the unreached?

TIPKINS Hood is an orthopedic surgeon and a lieutenant com-

mander, USNR. He is assigned to the 1st Hospital Company with the 1st Marine Division in South Vietnam. He is also the chief of orthopedic services at the children's hospital near Da Nang, which had captured Bishop Galloway's heart.

Dr. Hood echoed the bishop's enthusiasm for the project and animatedly described its operation. Its professional medical staff members are U. S. forces personnel who contribute their skills during off-duty times, and its nurses are Vietnamese hired out of an operating budget subscribed by American military men. Chaplains are often involved in money-raising drives for the hospital, one of which recently produced \$43,000. "Everyone is all wrapped up in that hospital," Dr. Hood concluded happily.

An American Baptist, he thinks

that the chapel program at his location is a good one. "The chaplains are right in there with us all of the time, and I mean *all* of the time. Some of them are former medical corpsmen so they know what to do to help us when an 'evac' chopper comes back with wounded. The chaplains are part of the team, and the other day one even scrubbed up with us in the operating room. This is vitally important teamwork and it has a highly beneficial effect upon the wounded."

His capsule estimate of chaplains: "They are a great group."

He summed up his reactions to the war in Vietnam in this way: "Most people are opposed to war and servicemen share that general view. My experience in South Vietnam has really been enlightening. When I was in residency and was taking specialized training in orthopedics, the war was pretty far off and not a reality to me—I was too busy. But now it is real and I have two major impressions. First, the spirit of our fighting men—some of

them are 17- and 18-year-olds, doing a man's job of fighting. When they get wounded they don't complain, even those who are badly off. They ask, 'Doc, can you fix me up so that I can walk again?' They're so young, but they have such exceptional spirit. Second, my experience with the Vietnamese civilians has also been very interesting. They, too, are so patient. You rarely hear the kids crying in the villages, or when they get some new kind of medical treatment. It may be a combination of trust and tradition, but they are uncomplaining and they certainly don't cry."

The doctor was more than just another military officer on leave from the Vietnam war. He was confirmation of the compassion and skill which Bishop Galloway had seen at work in the children's hospital at Da Nang. He bore testimony to the kind of chaplain Bishop Lewis so highly regards. His experience represents one answer to Dr. Flood's concern for communication with the disaffected young. END

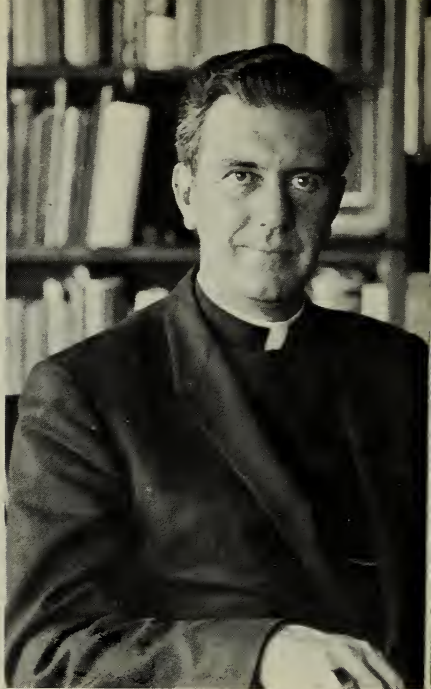
MEN WHO ARE QUALIFIED FOR CIVIL LIBERTY

Men are qualified for civil liberty in exact proportion to their disposition to put chains upon their own appetites; in proportion as their love of justice is above their rapacity; in proportion as their soundness and sobriety of understanding is above their vanity and presumption; in proportion as they are more disposed to listen to the counsels of the wise and good in preference to the flattery of knaves. Society cannot exist unless a controlling power upon the will and appetite is placed somewhere; and the less of it there is within, the more there must be of it without. It is ordained in the eternal constitution of things that men of intemperate habits cannot be free. Their passions forge their fetters.

—Edmund Burke

Easier Access To Scriptures for Chaplains

By John F. Whealon



THE remarkable Chapter 6 of the *Constitution on Divine Revelation* calls for "easy access to sacred Scripture" on the part of all the faithful and recommends translations of the Bible made in cooperation with other Christians. This vision of Vatican II has moved closer toward implementation in our nation through a new working relationship Catholics have established with the American Bible Society.

U. S. Catholics are officially joining Protestants this year for the first time to co-sponsor National Bible Week and Worldwide Bible Reading in the United States. The observance begins the Sunday before Thanksgiving and continues through Christmas.

The Catholic Biblical Association,

The Most Rev. John F. Whealon, Roman Catholic Archbishop of Hartford (Conn.). He is also a Metropolitan, or ranking prelate, of an ecclesiastic province embracing Connecticut and Rhode Island. He is the first liaison representative between the National Conference of Catholic Bishops and the American Bible Society, a traditionally Protestant organization.

A former vice-president of the Catholic Biblical Association of America, he is a member of the Bishops' Committee on Ecumenical Affairs as well as the seminary and theology committees of U.S. Catholic Bishops. As an educator, Archbishop Whealon's foremost interest has been the teaching of sacred scripture.

**This year U.S. Catholics officially
co-sponsor with U.S. Protestants
National Bible Week and Worldwide
Bible Reading—Thanksgiving
through Christmas**

which once promoted a Catholic Bible Week, will co-sponsor this new inter-faith observance. The other sponsors are the American Bible Society and the Laymen's National Bible Committee.

Another recent landmark in Protestant-Catholic Biblical enterprise was the *imprimatur* of His Eminence, Richard Cardinal Cushing, granted to *Good News for Modern Man*, Today's English Version of the New Testament, published by the American Bible Society. Copies bearing the *imprimatur* came off the press August 1.

This New Testament, published in 1966, is the first translation into English by the Bible Society in its 153-year-old history. Over 15 million copies have already been distributed.

In June of last year His Holiness Pope Paul VI approved "Guiding Principles for Inter-confessional Cooperation in Translating the Bible," a statement developed by the Vatican together with the United Bible Societies, a predominantly Protestant group. And shortly before his death last year, Augustin Cardinal Bea, Chief of the Secretariat for Promoting Christian Unity, created a new Vatican Office for Common Bible Work. The director is Father Walter M. Abbott, S. J., an American, a member of The Catholic Biblical Association now serving as li-

aision officer with the United Bible Societies.

Father Louis F. Hartman, C.S.S.R., executive secretary of The Catholic Biblical Association said: "We are interested in having as many people as possible own and read the Bible. I cannot see any reason why any Christian should not read any honestly made version of the Bible, no matter under whose auspices it was made, provided it does not contain any polemical footnotes.

"Our organization is pleased to be associated in this joint effort of the Laymen's National Bible Committee and the American Bible Society and hopes that this will be just the beginning of long and fruitful cooperation in behalf of our common cause."

The titles of these observances are unfamiliar to most American priests.

WHAT is the story of National Bible Week and The Worldwide Bible Reading Program?

The American Bible Society first sponsored a Bible Week in 1917 which was proclaimed by President Woodrow Wilson with his "very cordial approval." Universal Bible Sunday in the U. S. has been a part of the Protestant church calendar since 1900. In 1943 a Marine stationed on Guadalcanal asked his family to join him in reading the same Bible verses across the ocean.

His mother telephoned the Philadelphia office of the Bible Society and suggested it sponsor a Bible reading program for servicemen throughout the world. Out of this simple request from a World War II battlefield sprang the Worldwide Bible Reading program—a human response to human need.

The Laymen's National Bible Committee, a businessmen's group, launched its first National Bible Week on December 7, 1941. In 1967, after 26 years' experience with its own event, the Laymen's Committee joined the Bible Society in jointly sponsoring the Bible Reading emphasis.

Today hundreds of communities across this country and many military outposts participate in The Worldwide Bible Reading Program. National Bible Societies sponsor similar observances in their own countries. Last year for the first time, a joint Catholic-Protestant National Bible Week was held in Suva, capital of the Fiji Islands.

Last year—1968—saw the first official Catholic participation in Bible Week and Worldwide Bible Reading when the U. S. Bishop's Committee for Ecumenical and Interreligious Affairs lent its support to the Scripture Selections, "6 Readings for National Bible Week."

This year's chairman of National Bible Week and Worldwide Bible Reading is W. Clement Stone of Chicago, president of the Combined Insurance Companies of America, and also of Hawthorn Books, Inc., a New York publishing house. A self-made millionaire, Mr. Stone is a prominent Presbyterian layman as well as a noted philanthropist.

The format of local observances is suggested by the program materials furnished free to pastors. A packet containing sample materials and a letter from Father Hartman has been mailed to all priests.

Bible Week is an interfaith observance planned to use every channel of mass media to encourage Bible reading among all who are products of the Judeo-Christian culture.

Worldwide Bible Reading in the U.S.A. is a joint effort of Protestants and Roman Catholics to encourage the reading of the Scriptures from Thanksgiving through Christmas. But more important Worldwide Bible Reading is designed to introduce people to daily Bible reading. Every one of the more than 11 million bookmarks listing the Thanksgiving to Christmas readings offers a free copy of a year-round plan for reading.

Bible Sunday has long been observed by Protestants to stress the importance of the Bible and to encourage gifts for the Bible cause. Now, hopefully, an increasing number of Catholic churches will observe the event and call for support of the work of the United Bible Societies in translating, publishing, and distributing the Scriptures throughout the world. Rapid increases in population and literacy make this one of the most essential and challenging tasks of our age.

National support for Bible Week and Worldwide Bible Reading will be stimulated through a proclamation from President Nixon. Similar proclamations will be generated by newspaper, radio-TV, and magazine coverage of the program.

In many communities last year

churches cooperated in local Bible reading programs and distribution of Scriptures. Free Scriptures were presented to libraries, hospitals, homes for the aged and other institutions. In Greenville, Mississippi, Protestant and Catholic clergy jointly presented a Bible to the Mayor.

Beyond their immediate role during the Thanksgiving to Christmas season, the bookmarks offer a free program of year-round daily Bible reading which has been reviewed by the Catholic Scripture scholars.

Last year President Lyndon B. Johnson said:

The Bible comes with many covers, on varying grades of paper and in multiple languages. But its purpose is unchanged: man's firm instructions

and wonderful promises from God. It holds our answers and hopes. It is life's greatest truth.

While this mighty book traces our history and projects into tomorrow, it remains the best possible guidepost for today's living. It is fitting that our nation, founded upon faith and built upon trust in Divine Providence, should set aside a special period to proclaim His Word.

To those words of former President Johnson we add our Catholic "Amen." We hope and pray that, through the gracious cooperation of the American Bible Society and by means of its tested programs and approaches, many thousands of Catholics will be brought closer to the inspired Scriptures. END

TRICK OR TREAT FOR UNICEF

This Halloween, young spooks and goblins all over the United States will be asking for pennies, nickels, and dimes to make a better world for over 900 million needy children.

UNICEF is currently involved in over 500 programs in 120 developing countries. These range from health services, disease prevention, nutrition, and education to emergency relief in Nigeria/Biafra.

Send monies collected to United Nations Children's Fund, 331 E. 38th St., New York, N. Y. 10016.



AN APPEALING PAIR — Spooky, the cat, and Fred Gluck of Elizabeth, N. J., are ready to Trick or Treat for UNICEF, the United Nation's Children's Fund.

Chiefs of Chaplains, U.S. Navy

We present here the fourth in our historical series on chaplaincy leadership. We began in January with a photo roster of the current full-time civilian chaplain agency executives. Then, in March, May, and July, we presented respectively a gallery of the Chiefs and Directors of the Chaplaincies of the Veterans Administration, Air Force, and Army.

The Navy chaplaincy has been led by twelve men including the incumbent Chief of Chaplains. The first head of Navy Chaplains was appointed in 1917. The office of the Chief of Chaplains, U. S. Navy, was established by law in December, 1944. The longest tenure was held by Robert D. Workman, who was in office from 1937 to 1945. A recent biographical interview with Chaplain Workman appeared in the May-June issue of *The Chaplain*, pp 14-18.



John Brown Frazier
CAPT, CHC, USN
Nov. 1917—Nov. 1921



Evan Walter Scott
CAPT, CHC, USN
Nov. 1921—July 1926



Curtis Hoyt Dickens
CAPT, CHC, USN
July 1926—July 1929



Sidney Key Evans
CAPT, CHC, USN
July 1929—July 1935



Edward Aloysius Duff
CAPT, CHC, USN
July 1935—June 1937



Robert DuBois Workman
RADM, CHC, USN
June 1937—July 1945



W. Nathaniel Thomas
RADM, CHC, USN
July 1945—Sept. 1949



Stanton W. Salisbury
RADM, CHC, USN
Sept. 1949—Jan. 1953



Edward B. Harp, Jr.
RADM, CHC, USN
Jan. 1953—June 1958



George A. Rosso
RADM, CHC, USN
June 1958—June 1963



Joseph F. Dreith
RADM, CHC, USN
July 1963—June 1965



James W. Kelly
RADM, CHC, USN
June 1965—

ETERNAL FATHER, STRONG TO SAVE

**Eternal Father, strong to save,
 Whose arm hath bound the restless
 wave,**

**Who biddest the mighty ocean deep
 Its own appointed limits keep;
 O hear us when we cry to Thee
 For those in peril on the sea!**

**O Christ! Whose voice the waters
 heard
 And hushed their raging at Thy word,
 Who walkedst on the foaming deep,
 And calm amidst its rage didst sleep;
 O hear us when we cry to Thee
 For those in peril on the sea!**

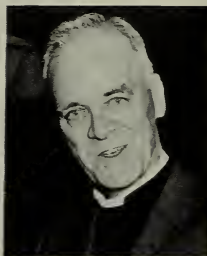
**Most Holy Spirit! Who didst brood
 Upon the chaos dark and rude,
 And bid its angry tumult cease,
 And give, for wild confusion, peace;
 O hear us when we cry to Thee
 For those in peril on the sea!**

**Lord, guard and guide the men who
 fly
 Through the great spaces in the sky,
 Be with them always in the air,
 In darkening storms or sunlight fair.
 O hear us when we lift our prayer
 For those in peril in the air.**

—Whiting, Hamilton and Dykes

Preaching Clinic

By James T. Cleland



Literally or Seriously?

RECENTLY I was examining the folk tale of David and Goliath, and it confirmed a principle which has long governed my view of the Bible. Let us exegete 1 Samuel 17, state the principle, and make application of it.

You recall the usual elucidation of the David-Goliath fracas. Goliath, a Philistine, was popularly pictured as something like an overgrown Roman legionnaire, encased in armor. David, the unusual champion of Israel, was portrayed as a diminutive Boy Scout, clad only in his underwear. There was much surprising information to decorate the basic picture. As I hung on a Sunday school teacher's words, vivified by a strong Glasgow accent, I was told that "giants were big men in those days, anything from 10 to 14

feet high in their stocking-soles." Then the sentence I shall never forget: "David let fly with a chucklestone from his sling and hit Goliath in the forehead. Goliath was so surprised. Such a thing had never entered his head before." The result was that David, the wee boy, became the toast of Israel and Scotland. The Sunday school moral focused on verse 43: "the Philistine cursed David." The deduction was: Don't use bad language or you may get your comeuppance: you may even lose your head.

Along with you, I would take a second look at this story. I agree with my early indoctrination that this was a most unequal contest; but I would submit that it was Goliath who never

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

had a chance. I would offer four reasons.

First, the contestants were not as unevenly matched in height as tradition suggests. Goliath certainly was tall enough to qualify for a basketball scholarship, even if we cut him down to 7 feet 6 inches. How tall was David? Who offered him his armor? Saul (v. 38). Why did David refuse it? Not because it was too large, but because he wasn't used to armor (v. 39). How tall was Saul? "A head taller than any of his people" (1 Samuel 9:2; 10:23). So David was no pygmy. He was one of the two biggest men in Israel.

Second, David had good training for the bout. In justifying his right to answer Goliath's challenge, he pointed out to Saul that, as a shepherd, he had killed both lions and bears in defense of his flock (vv. 34-36). Why be too worried about an "uncircumcised Philistine" (v. 36) after sparring partners like these? David was in good shape, great shape.

Third, David had the right equipment. Goliath was armored to the nth degree (vv. 5-7). He was literally weighed down. He was a military dinosaur, or should I say pachyderm? He was an ancient Maginot line become flesh. David was a commando, who used his sling like a machine gun. He could maneuver around Goliath like a tank, fighting at his own chosen range. He blitzkrieged the almost immobile Philistine. David was in complete control of both strategy and tactics.

Fourth, David had a psychological advantage, because the contest was fought on Israelite soil (v. 1). It was a home-game for David of Bethlehem, an away-game for Goliath of

Gath. Why was that such an advantage? Because in those days, it was believed that the gods were local, and had no power or influence outside the geographical limits of a nation or a tribe. Yahweh, the war god of Israel, was standing alongside David—invisibly, but for certain in David's mind; Dagon, the fish-or grain-god of Goliath, was back in the Gaza strip or in Ashdod. It was two against one. And David knew it; he went on the strength of it; he made use of it. Here is his reply to the Philistine's curse: "You come to me with a sword and with a spear and with a javelin; but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. This day the Lord will deliver you into my hand.... For the battle is the Lord's..." (vv. 45-47).

The battle was the Lord's. David either killed Goliath with one pebble (v. 50), or, having stunned him with the sling-shot, he added the further indignity of cutting off the giant's head with Goliath's own sword (v. 51). He also commandeered, purloined, the giant's armor (v. 54). Goliath never had a chance; it was an unfair fight.

NOW having shared all this research with you, honesty compels me to tell you that according to another biblical passage it was Eihanan of Bethlehem, and not David, who slew Goliath of Gath. That reference is 2 Samuel 21:19. It, however, is countermanded by a later statement, 1 Chronicles 20:5, which avers that Eihanan "slew Lahmi the brother of Goliath the Gittite." So there's a how-d'you-do. By the way, for good measure, David's nephew,

Jonathan, also killed a giant from Gath, who was unique in that he had six fingers on each hand and six toes on each foot (2 Samuel 21:20-21. Cf. 1 Chronicles 20:7).

Now, what is the principle which is illustrated by this ancient contest? We, who are heirs of, and participants in, the Judeo-Christian tradition, should take the Bible seriously but not literally. In fact, it is difficult to take the Bible seriously, if it must also be taken literally. We must understand the "Why?" and the "Wherefore?" of the varied intents of different authors and dissimilar editors. There are all kinds of inconsistencies in Holy Writ: two divergent accounts of creation and of the flood; contradictory dates for the cleansing of the Temple by Jesus; no unanimity in the Four Gospels as to who saw Jesus first on the first Easter Sunday. Such inconsistencies insist that we bring the head to bear on questions behind the text. For example: What kind of a man at arms was David that the Goliath incident was attached to him? He must have had some reputation as a bonny fighter. What kind of a lover of music was David that he was (and is) popularly believed to be the author of all the Psalms? What kind of king was David that for centuries the Jews believed—and some still do—that the Messiah, the one who will establish Israel, will be of David's seed, the fruit of his loins? These are the interesting questions, the penetrating questions, the revealing questions, the serious questions which are not content with a literal acceptance of the written word, but probe and test, and then rejoice with new truth and the wisdom is more than the fruit of knowledge. To

understand the Jewish saga, David must be taken very seriously, even though the stories about him are not necessarily accepted at face value.

AND this principle holds for us who are post-Jewish Christians. And it certainly applies when we think of it in connection with Jesus, whom one of our hymn-writers has described as "great David's greater Son!" If we think of his person, we are going to find ourselves in real trouble if we try to hold simultaneously, as objective statements of fact, the genealogies which trace his ancestry through Joseph to David, and the Virgin Birth stories which deny that Joseph was his father. But the difficulty begins to be resolved when we realize that these were two different ways put forward by different types of Christians, all of whom wanted to say seriously, very seriously, that this man Jesus was no ordinary mortal but uniquely related to God. Words and phrases like "Messiah," "Born of a Virgin," "Son of the Father," "Lord of the Cult" are not to be understood literally but seriously. They are value judgments passed by the church to express its wondering gratitude for this man Jesus.

In like manner, his teaching is to be taken by us, *by us*, seriously rather than literally. Do we *literally* turn the other cheek? Do we *literally* sell all our goods and give to the poor? Do we *literally* take no thought for the morrow? Well, Christianity may be foolish, but it isn't intended to be stupid. Yet, do we take *seriously* the teaching about turning the other cheek, and giving to the poor, and taking no thought for the morrow? I was drawn up with a start recently

when I saw and heard, on television, Adam Clayton Powell reply in two words to a question: "What is the future of non-violence? He answered: "No future." Is that true? No future for courteous love, and chivalrous

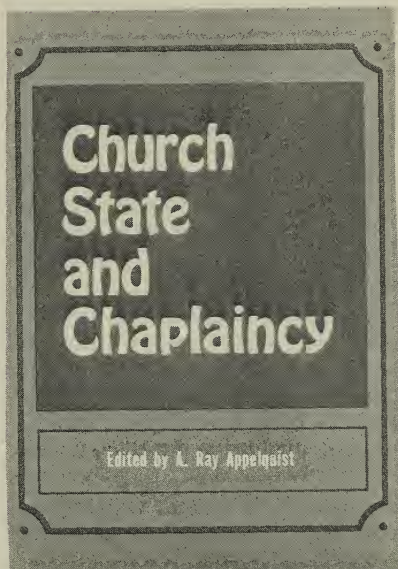
mercy, and sympathetic concern? No future for conversation, and exchange of views, and peaceful solutions? No future for taking Jesus seriously? No future for "great David's greater son"?
END

NEW, IMPORTANT BOOK

General literature on the chaplaincy is not large so this book, edited by A. Ray Appelquist, is a welcome addition.

The 16 chapters (130 pages) bring together and make more readily accessible selected essays and some of the significant reports by participants and careful students of the American military chaplaincy.

The book is published by The General Commission on Chaplains and Armed Forces Personnel, 122 Maryland Avenue, N. E., Washington, D. C. 20002. Price \$1.50.



A Visit with Chaplain Ivan L. Bennett

SMALL things have often changed the lives of men. Take the case of former Army Chief of Chaplains Ivan L. Bennett.

When the Baptist minister was graduated from the Chaplains School at Camp Taylor, Ky., during World War I, he was assigned to the 521st Regiment of Engineers at Fort Belvoir, Va., then Camp Humphreys.

Upon arriving at Fort Belvoir and presenting his orders to the post adjutant, Bennett was told, "There isn't any such animal."

So the new chaplain was reassigned to the 5th Regiment of Engineers, 10th Division. At Belvoir he met Major General C. A. F. Flagler, commander of Fort Belvoir. They became friends. Flagler regularly attended the services conducted by Bennett on the post, and would frequently stop and talk with the young chaplain, who anticipated

returning to the pastorate after the war.

One day Flagler told Bennett, "You should put your application in for the regular chaplaincy."

The suggestion somehow stayed with the Wake Forest University graduate, Class of 1916. Following his discharge from the Army after World War I ended, Bennett returned to Southern Baptist Theological Seminary at Louisville, Ky., and was considering a pastorate at Pleasure Ridge Park Baptist Church in that city when a telegram came stating that he had been appointed a First Lieutenant in the Chaplains Corps. He had to accept or reject the appointment within 24 hours. Remembering Flagler's admonition, Bennett wired his acceptance and the course of his life was entirely changed. He became a regular Army chaplain, serving from 1920

Third in a series of visits with former Chiefs of Chaplains by Caspar Nannes

until his retirement in 1954.

THE climax of Bennett's subsequent distinguished career came in 1952. Looking forward to retirement as a colonel, he had left his post in Japan and was in San Francisco when a call came through from an old friend, Chaplain Patrick J. Ryan.

"Ivan," Ryan said, "You are going to be named Army Chief of Chaplains."

"Yes, and you are going to be made Pope," he replied.

"I am not kidding," Ryan persisted. "The President has announced it."

"Yes, and the Pope had a meeting of the cardinals and announced that you are going to be Pope," Bennett bantered back.

Being named Army Chief of Chaplains was the last thing he had thought of. He had already accepted a teaching position at a seminary in anticipation of his retirement at 60 on April 30, 1952.

Bennett was finally convinced Ryan had not been spoofing when Harry Vaughn, a close friend of President Truman, called to confirm the appointment. On the day Bennett was to retire he was sworn in as Army Chief of Chaplains.

Through the years Bennett became close to many famous American generals. He served three times under General Douglas MacArthur—in the Philippines from 1924-25; in the Pacific, from Australia to Tokyo, Japan, from April, 1942 to June, 1946; and again in Tokyo, from 1949 until

MacArthur left for the Korean conflict.

"I thought he was one of our country's greatest soldiers," the former Army Chief of Chaplains declared. "Nobody ever gave me any stronger support. For example, when I reported to MacArthur in Australia the General said, 'A man is not at his best until he is spiritually motivated. We need every man to be at his best. It will be your job to see that they are spiritually motivated.'"

"That is a big order," Bennett replied.

MacArthur laughed and told the young chaplain that if he needed anything the staff did not provide to come to him.

Years later Bennett did come to MacArthur for help. The chaplain had been chairman of an editorial committee to compile bilingual hymnals for the Army and Navy. For some reason the Board of General Publications questioned the value of the volumes. Ivan wrote a foreword, brought it to the General, and asked him to sign it after explaining what the statement was. MacArthur read the paper and signed it.

Bennett then brought the statement to the board and said, "It seems to me this matter of the value of the book is covered in General MacArthur's foreword."

After looking at the statement, a board member remarked, "You know, I think the General should have a hymnbook to go under his foreword."

The foreword, embodying MacAr-

thur's deep convictions, said, "This compilation transcends national boundaries and ecclesiastical divisions. No race or nation or creed can claim the authors and composers. Here is the language of unshackled spirits, the voice of God's freemen in the sanctuary."

ANOTHER outstanding general under whom Bennett served for four years at Fort Benning was Asa L. Singleton. He was a big man with a large head, large ears, and a shock of white hair, "a real Georgian Christian gentleman."

The chaplain, anxious to hold an Easter Sunrise service in the spacious bowl where horse shows were held, approached Singleton for permission to do so.

"Do you think you will get anyone there?" the General asked.

"Let us try," Bennett replied. The first Easter Sunrise Service in 1937 drew a capacity crowd. The fourth one attracted 20,000 worshipers. After Bennett left the service was discontinued, and Singleton, in retirement, wrote to him regretting the action.

Bennett's most exciting assignment came during World War II when he was with the troops in Australia, Dutch New Guiana, the Philippines, and then Japan. He was in Manila and present when the armistice was signed in October, 1945.

While Bennett was in Tokyo during the occupation a man came to him in the lobby of the Imperial Hotel and said many of the churches in the city had been burned out. It was Christmas time. Permission was obtained from headquarters for troops to give food and candy to 2,500 children in baskets in the large

Hibuya hall. To further the festive occasion, the soldiers obtained a translation of "Silent Night, Holy Night" in Japanese and prepared to sing the beloved hymn to the children.

What they did not know was that the children had been taught to sing the hymn in English. They stood up and sang the hymn in English, and the soldiers then responded in Japanese, adding the hymn "Jesus Loves Me, for the Bible Tells Me So." Not to be outdone, the children sang it back, ending with the words, "The GIs told me so."

"That did a lot to ease the tension between the soldiers and civilians in Tokyo," the chaplain said.

ALWAYS interested in the Bible and dissemination of the Scriptures, Bennett, following his retirement in 1954 served in various capacities with the American Bible Society and as executive secretary of the Washington City Bible Society until 1962. He still remains on its board.

A scholar as well as soldier, the chaplain has compiled bilingual hymnals in English-Chinese, English-Japanese, English-Korean, and English-Spanish. They are called "Psalms and Hymns and Spiritual Songs."

He is an honorary life member of the British and Foreign Bible Society and the American Bible Society, and is a Fellow of the Hymn Society of America. He also has several honorary degrees.

Looking back on his 34 years as a chaplain Bennett tells young men "I believe the chaplaincy offers a particularly rewarding opportunity for fruitful service. If a young man feels that is his work, he should go ahead

and join. I had a most pleasant relationship with Army officers and soldiers and their families."

The former Chief of Chaplains thinks the young men coming into the chaplaincy today are better trained and their selection by the churches more efficient.

"The chaplain schools have done a great deal towards orienting the newcomers to their task," he observed.

On the wall of his study in the home he and Mrs. Bennett occupy at 2806 Farm Road, Alexandria, Va., is a citation presented to him by General Matthew Ridgeway when he retired. He also has a Distinguished Service Medal "for exceptionally meritorious and distinguished service in the performance of duties of great responsibility from August 26, 1942 to June 9, 1945."

MEMPHIS PASTOR DIES

The Rev. Thomas Melville (Mark) Anthony, pastor of Frayser Church, Cumberland Presbyterian, Memphis, Tenn., died last February 17, very suddenly following a short illness. The Rev. Mr. Anthony was an active participant in the work of the General Commission on Chaplains.

The 60-year-old minister was a graduate of Bethel College and did his theological work at the Divinity School of Vanderbilt University.

He was a career military chaplain, having served in the Air Force. He has also been the writer of the chaplains' newsletter for his denomination.

The citation presented by Ridgeway states in part:

"For more than 34 years you have devoted yourself, without reservation, to the Army and the nation. Your distinguished career, embracing two World Wars and the Korean crisis, has been steadily characterized by your selfless dedication to duty and the highest professional attainments.

"It was indeed fitting that the Army should choose you, a devout Christian gentleman, and an exceptionally able administrator renowned for your high ideals, to be Chief of Chaplains.

"Your service, so unfailingly concerned for the spiritual welfare of the soldier, and the inspiring leadership you displayed in administering to his needs have contributed materially to the morale and efficiency of the Army and the security of the nation." END





Sgt. Daniel Green, Jr., expresses his viewpoint during class.

Is Anybody Listening to Black America? ^r

By John R. Hellstern

THE *majority* of the whites—in our class sessions—are truly listening to Black America.”

So went the evaluation of the black participants in a series of six sessions on the above title theme. However, in answer to the evaluation question “Is this class *representative* of all whites listening to Black America?” The answer of blacks and whites ran two to one that it *was not*. In our six sessions together, otherwise, which averaged fifty-four (54) each session, we had gathered only those interested and concerned members of the white community. And, yet, if statistics alone indicate concern, we can go on to assert that only those interested and concerned and *determined* per-

sons of both the blacks and whites, who were truly willing to work at understanding and improvement of life for the blacks, stuck with the course to the end. Attendance settled down to about thirty (30) consistently, 50 percent white and 50 percent black, for the last three sessions.

Overall response of this latter, consistent group of participants was enthusiastic about these sessions, many saying, “This should be mandatory Air Force wide!” Responses were as simple as “very worthwhile,” “an excellent program,” “I don’t think that they need to be improved (fine job),” “let’s continue,” and “these sessions should be made mandatory

A group of chaplains out in Thailand who were concerned about the injustices which black men experienced conducted a joint study-discussion class for six sessions on IS ANYBODY LISTENING TO BLACK AMERICA?

Chaplain John R. Hellstern writes here a report of the study, beginning with the values and continuing with how the study came about and how it was structured.

You'll enjoy the report and maybe be moved to put on such a study yourself.—EDITOR

with the pro as well as con." While other responses detailed: "These sessions brought blacks and whites together to discuss one of America's greatest problems (race relations)." "Just getting acquainted with some blacks was most significant."

"To know that there are a few white men who are interested in the racial problem was encouraging." A black said: "The most significant thing that happened during these six weeks was that the white man got a chance to get a true picture of the meaning of black power—an organized attempt to right injustices." And a white confessed, "I haven't been listening to Black America." And another white attendee said, "many of us were confronted openly for the first time with the real situation of the black man." "Both black and white developed a greater openness to the other." And one man summed up his feelings about the sessions by saying, "Communication is the only means of narrowing the gap between black and white; therefore I highly recommend more meetings of this sort." In one of the free and informal interchanges following the more formally structured session—these often lasted until 2300 to 2400 hours—one man who had spent a year in Vietnam, detailed that blacks and whites were continually involved in

scuffles in the clubs and in ganging up on lone individuals either a black by whites or vice versa. He optimistically felt: "If we had had this kind of opportunity to discuss things together, most of that could have been avoided."

Evaluation was positive and enthusiastic from the participants! The leadership met together to discuss the value of the series and summarized them as three:

VALUES OF THE SERIES

1. On the part of Whites. There is vague awareness by most whites that "a problem" exists. But the depth of the feelings about the felt injustices and the deep-seated resentments was the eye-opener to most whites. A basic value for the white participants was the insights gained by the whites into the feelings and situations of injustices experienced by the Black Americans. Their situation is felt to be critical, which unless concrete things are done to improve their life, their feelings are going to break out more and more in increased pressure on all institutions.
2. On the part of Blacks. A pri-



Chaplain, CPT, Thomas Heather leads this discussion session during the series, "Is Anybody Listening to Black America?"

mary value for the blacks was an opportunity to ventilate deep-seated feelings. Some of these feelings are a deep suspicion and distrust that the White American will help them. Even at the close of six sessions it seemed as if trust were a long way off. There was the awareness on the part of some, however, that some persons care, and there was *some* measure of growing trust. There was the definite need to try and communicate what needs to be done, both by themselves and members of the white community. Especially good and necessary was a place where they could venti-

late their feelings without fear of reprisal. Incidentally, and related to the above, some black men who were judged by their work associates as being very quiet and retiring, were discovered to be very verbal and articulate regarding the black men's situation.

3. On Part of Both. A primary value for both was establishing firsthand acquaintance with one another across the color line. Some are continuing to make effort to cultivate interracial friendships. This is to say that some of the fears regarding persons of the other race have been broken down and are being replaced with

some understanding and trust.

HOW IT CAME ABOUT

What were the factors that brought this significant series into existence? It is a bit difficult to analyze the early groundwork that was laid that enabled these sessions to be successfully conducted. However, of prime importance as a starting point must be chaplains who are concerned about the injustices which the black man has and continues to experience, who are also well read in terms of reports and articles that help expose some of the prejudiced myths that

people hold, and chaplains who are willing to "speak up."

Both Catholic and Protestant chaplains continually exposed their people to the "social gospel" through preaching, informal visitation, and through a series of joint Catholic-Protestant study sessions in previous months.² Preaching was not just a general "love your neighbor" kind of shotgun blast into the dark! Rather through quoting what others are saying about injustices that the Black American experiences, and through concrete illustrations of prejudices, some of the issues of job opportunities, edu-

Chaplain, MAJ, Richard Greene chats with members of the group during the informal discussion to get their viewpoints.





Chaplain, CPT, John Hellstern and Sgt. John C. McGhee engage in a personal discussion about course.

cation inequalities; mobility and housing and other issues were focused. There has to be the willingness, otherwise, for the chaplains to lead, to stick their necks out some, and to "field" the aggressions of some who will disagree. Unless the chaplains are secure enough and willing to accept some kick-back, we would not recommend taking on this program. The leadership has to be ready emotionally and intellectually to deal with difficult and emotionally laden questions. We feel this was definitely a part of the groundwork that was, and must be laid.

In terms of black participation in the sessions then—(there were far

more than normal Sunday Worship participants)—the involvement of one of our chaplains, Thomas Heather, with the base basketball team as both player and assistant coach had a direct influence. The base basketball team was almost totally composed of blacks. Tom got to know these folk well both on the court and socially afterward. When it came to this series they not only had an invitation, but also the confidence of one they trusted which enabled several to "come and see." An estimated 50 percent of the team members participated in the study.

Counseling relationships were another source of "contacts" that enabled some to come.

Finally, in all incoming interviews for three months prior to the beginning of this course, we mentioned that "in February we would hold one of the primary study series of the year." Going on to confess that the church was even behind business in actual practice of discrimination, we invited their participation.

Possible resources were ordered six months in advance of the projected course. These were reviewed. The text *Is Anybody Listening To Black America* was ordered. (Unfortunately, we unoptimistically ordered these in only half-sufficient supply!)

Immediate publicity was given in all channels of base and chapel publicity.

HOW THE SESSIONS WERE STRUCTURED

The basic format of each evening was an hour and a-half of guided discussion, followed by a break for smoke and cold drinks with informal discussion in small units continuing as

long as persons wished to stay. A good portion of the participants, 80 to 90 percent estimated, remained to "hash out" issues raised with another person or continue discussion on some topic. The first portion of the evening *had* to be held in the sanctuary for the first three times since the size of the group was too large in number for the annex class room.

EACH SESSION IN BRIEF

A panel of blacks and whites responded to the central question *Is Anybody Listening To Black America?* in the first session. Response was also invited from the total group as well. Feelings were especially high and intense in this and the next two sessions. Persons were defensive. They were unable to hear or truly listen to one another often because they heard words and phrases in terms of stereotypes. There was such eagerness to speak and "unburden" feelings that there was not enough energy left to truly try to listen and hear and understand the person speaking. Still, by and large, persons expressed and manifested an eagerness to try to listen and hear and understand what the others were saying.

The second session began with a showing of the film "A Time For Burning."³ This "documentary — type" film was taken during actual church meetings of a white Lutheran Church in Omaha, Nebraska, as it sought to take the simple steps of having ten church families interchange visits in the homes of ten families in a sister black congregation. The live planning, discussing, decision-making processes of that church raised the lively issue for group discussion "why can't we live up to

our Christian and basic American ideals?" Some hard confrontation continued as persons were forced to confront one another. The question was not simply why someone else or some institution fails, but why *I* fail? What personal "hang ups" do *I* have that prevent me from accepting the worth of another person and giving him his rights?

In the third session we tried to deal with section one of the text, on what Negro leaders have had to say about Black Power and the black attempt to gain their rights educationally, materially, and personally. Black power as a positive attempt to gain, through a unified and respected voice, what is rightfully theirs was the attempted concept blacks sought to convey. Several whites heard this as "destroy" and hidden fears were uncovered and one white man felt too threatened and walked out. Still personal stretching toward understanding were continued in many others, and amplified during the informal session of visitation afterward.

In the fourth session we went back to discuss basic questions, "What does the black community really want?" "Is there unity among the black community and the white community?"

A meeting ground for understanding was perhaps at last being established as in the fifth session a polarity of positions was being modified as the question was faced, "when whites say 'it takes time' do they always mean 'never' and when blacks say 'now' do they mean 'or else burn'?" "Are we moving too fast or not fast enough?" "What values do blacks and whites share?"

The last session was personal.



Final evaluation by two participants in the course.

"Have you developed any strategy in race relations?" "Does the church have a role to play?" Each person then filled out a seven-point evaluation form. In addition to evaluating the sessions, we asked "What continuing exchange and action should we pursue here?" Periodic meetings such as we had held, social gatherings, more thorough awareness of AFR 35-78 on Equal Opportunities, briefing on same at Commander's Calls, consumer products used by blacks included in BX stock; these and other concrete suggestions were made. Above all else the tone on which the series ended can be summed up: "We must continue efforts together to create understanding and accomplish concrete results that guarantee equal opportunities".

IMPROVEMENT

Beyond those who so enthusiastically endorsed the program, saying, "they need not *be* improved", two

suggestions for improvement emerged in sufficient frequency to warrant serious consideration.

Several felt that smaller group structure would have enabled more to speak, as well as allowed more detailed discussion of specific issues. After the opening two sessions this probably would have been a better structure. In the opening sessions, however, the leadership felt there was more "security to speak" in the more impersonal, total group. In conducting the sessions again, the leadership would change the structure in later sessions to allow more participation.

The feed-in of additional resource information through some able guest speakers was projected by several as a way of enhancing the series. The leadership also felt that an able presentation on such topics as "prejudice"⁴ or a lecturer on Black history would have indeed added depth to the discussion. The value of the actual "confrontation" of persons with some of their own prejudices was felt to be one of the particularly fine values of the more freely structured discussion. However, this other feed-in of resources need not have detracted *from* this value, but perhaps given a "structure of thought" that could have enabled even better dealing with one's own prejudice.

Several participants also stressed, "Get the participation of more high ranking officers, senior non-commissioned officers, and senior base officials." While it is difficult to ascertain what might elicit their participation in a voluntary study, the definite need for their participation is recognized.

END

FOOTNOTES

¹Title of the course was taken from the text by the same title, an anthology of writings by Black and White Americans, edited by C. Eric Lincoln, Professor of Sociology and Religion at Union Theological Seminary.

²The material used in the joint study-discussion class, held on four Tuesday evenings in the fall, 12 Nov. through

17 Dec., was the "Charlie Christian" filmstrip series *All Doctrine Is Social Doctrine*, produced by Thomas S. Klise Co., Peoria, Illinois.

³60 minute B & W movie produced by McGraw-Hill, SFP 1835.

⁴Cf. e.g. *The Nature of Prejudice*, by Gordon Allport, Cambridge, Mass.: Addison-Wesley, 1954.

NEW DEVOTIONAL BOOK

Here it is again! *Strength for Service to God and Country*, was the most popular devotional booklet used by military personnel in World War II.

Now a new *Strength for Service* has been developed by The General Commission on Chaplains and Armed Forces Personnel and is being published by Abingdon Press.

This compact little volume of 120 readings is designed for use by men in all branches of the service who look for spiritual guidance as they face each day. Among the contributors are Ralph W. Sockman, Mort Crim, Don Shinnick, David H. C. Read, Roland Bainton, and Carl Henry. Price \$1.35.

Order from The General Commission on Chaplains and Armed Forces Personnel, 122 Maryland Ave., N. E., Washington, D. C. 20002.

STRENGTH FOR SERVICE TO GOD AND COUNTRY

Lawrence P. Fitzgerald, Editor



So You Want to Teach?

If you think teaching is your "thing" when you retire

THOUGHTS of the time to come when we leave the military service or retire are not vain thoughts. They are desirable ponderings. The subconscious mind should admit them to open consideration. One is not disloyal if one thinks about life "after-service."

Some will want to teach.

PREVIEW

After nine years in the Air Force chaplaincy, I went directly into college teaching. I do not know how long this new profession will continue to interrupt my journalistic aspirations, but I have "gone to school" on the question and would like to share some observations. It is a road that is more easily traveled with freshly painted signs.

A command chaplain wrote me, "... In my daydreams I am picturing

a college or university environment ..." It came as a jolt to realize that even command chaplains would admit to reverie. Then, it put me to "wonder" that I am living in the chaplain's air castle: on the faculty of an ivy-covered, tree-lined, one hundred-year old, accredited college.

The reality is different from the dream; but, I agree that it is a good thing.

So you want to teach ...

PREPARATION

Well, it is never too soon to prepare. Obtain a master's degree or beyond, either at once or over a period of time; and, do it with good grades and with the possibility of high recommendation.

As I look back over my years as a chaplain (at the risk of sounding older or wiser than I shall ever be), I

see that some chaplains on active duty could at least start on an M.A. In many cases it would not detract from ministry. It might put a chaplain in contact with the people he never saw on his active duty.

As well, the chaplain can often find opportunities to teach. Even to uncork his interest he would do well to "make" opportunities. Courses of adult education in the chapel and University of Maryland, courses available through the base education office could be the start of something firm.

Study should be directed to a speciality. To read well even three solid books a year in an academic area would help keep the embers glowing. In this sense, never hesitate to throw another book into the fire.

The advanced degrees should be in secular studies unless one applies to teach in religion or Bible.

Theological degrees are of minimal usefulness or value in obtaining a faculty position. Theological degrees are all useful, of course, but college teaching usually requires academic degrees. The academic community is very conscious of grades, degrees, and courses. You might say—"It is their rank."

The practical experience of the chaplain with people and with overseas travel is of value. The chaplain knows how to relate to people, to counsel, to lead discussions, and to conduct groups smoothly. I find that the chaplain experience is a fine pedagogical training of maximum worth. If teaching is nine-tenths "delivery" the chaplain—by continuous conference—is ready. Teaching is face to face give-and-take.

It might come as a jolt to realize

that our greatest need might be in the academic area.

PRACTICE OF THE PROFESSION

College is not what it used to be. The one who aspires to teach today should visit a modern campus for the full impact. (A visit to a classroom could be easily arranged, as well.)

Social critic Martin Gross describes it well: "... (unlike) Varsity Drag movies on the late show ... (the) campus bears no intelligent resemblance to one we remember, or wishfully imagine it to be ..."

There are few, if any campuses which have not been reached by the Student Revolution.

The chaplain can learn much of this significant phenomenon from military recruits fresh from the college campus.

Students are on the faculty committees now, they "grade," to some extent, the teachers; and, permissive freedom is practiced far unlike anything that was known eighteen years ago, when many of us were college students. It is a factor that has greater impact than can be grasped from print and photo alone. The Student Revolution is deep and wide. And, honestly, it is only beginning.

Therefore, aspiration to teach in a college today must not be confused with nostalgic longing to go back to "the good old days" of razz-a-ma-tazz.

Underground movies, films like *Blow Up*, and strictly modern clothing are now staples of campus life, attestations to the conservative nature of most college students to the contrary.

McGeorge Bundy, President of the Ford Foundation has some sharp observations in a special report. He says that although some colleges are short of instructors, yet the "ominous prediction of faculty shortages" heard ten or fifteen years ago have not materialized. The professor was once underpaid, slow of step, and grey. Today, college teaching salaries have doubled and tripled.

Competition is swift. One job in my state had forty applicants; there is considerable motion in the teacher market.

Expenditures per student have gone up 7.5 per cent annually. Enrollment is up 3.4 per cent each year. If anything, these figures will mount. Those with older children already comprehend this. One father who financed college for three daughters said: "It's like buying a second home."

For the teacher, the structure of college education is changing as well. The stress on relevance and investigation is paramount. Education must, in the words of McGeorge Bundy, "equip these young people to live in a world that is changing with incredible swiftness and complexity."

So the form of education has changed considerably. A chaplain who contemplates an eventual teaching post may want to consider these factors.

College teaching is a demanding occupation, and it is, also, in demand. But sinecures are rarer than rare. Genuine proficiency in a field of academic study is a necessity.

It is no longer possible for a lecturer to be remote from the students. Contact with students is energy draining. I have not yet fully analyzed

this aspect.

I do not infer that I know what a "campus chaplain" ministry would be like. Even that work, though, should be undertaken in conjunction with some course teaching.

I do know, however, as an English teacher, that the grading of callow freshman themes has made me old before my time.

On the other hand, the presence of mini-skirts—common on the front rows—have made me wonder if I should not have studied gynecology instead!

Seriously, the military service has prepared me for the rigors of practical teaching, but I find full-time college teaching more mentally demanding than I could have envisioned while on active duty.

For one, I had considered myself "well-read," but I confess to monumental, unplanned-for "brain fog" of the worst sort. The fatigue of intellectual study has been the most unexpected factor in my new occupation. I do not mean to deter other chaplains: I only state what I have found.

One has spiritual ministry in personal contact and daily life. It is not an explicit role, but one can accomplish some good by the vigor of faith as a binding force for all reality, rather than by direct preachments. One does not take advantage of a platform but, on the positive side, one realizes that the young people of our day actually pay their money to come to a college teacher's class.

PROCURING THE POSITION

At my college the Director of Admissions is a retired senior master sergeant with a straight A college

record. Next door to me is a retired Air Force major. The companionship of these men has been heartening. The presence of "vet" students, also, is refreshing to everyone.

Former or retired service people find their way into college teaching. How does one go about obtaining an appointment?

Letters are sent to prospective colleges, finally an interview. The interview is with the "colleagues"—for other faculty members meet, assess, and render a verdict on the new faculty. Then you are happy to realize that a college wants you—because they need you. You fill a post in one of the most lively spots in the country. In your teaching terms you will once again enjoy enriching and being enriched by the young people of our day.

If you are an outstanding scholar, aspire to any university on your mental horizon. In most cases, the chaplain would be happiest in the smaller private college or in a church-related one.

Personal and ecclesiastical contact will lead you to a college. An even better way for some would be to go through an established agency.

A most excellent one would appear to be the Cooperative College Registry (600 Land Title Building, Philadelphia, Pa., 19110) There are 200 regionally accredited four-year liberal arts colleges or universities served

by this group. Their brochure reads: "This free service is sponsored by 15 Protestant denominations... junior colleges and seminaries are also assisted..."

After initial contact through the Cooperative College Registry you develop your own correspondence with the college; also, it would be best to write to the Registry itself to obtain their informational data.

In correspondence with colleges it seems wise to be extensive in stating your experience, interests, and previous accomplishments. A solid non-fiction book, for example, is highly respected in the academic community.

I sat in my Division Chairman's office when he opened an applicant's letter; the six sentence letter was judged to be too brief.

A letter that reveals a person in a "round" presentation appears to be much more winning.

Know exactly what you want to teach, and when a need exists in that area, you have every advantage with the college.

You are not disloyal, if you ponder college teaching after-service. To prepare gradually, in advance, would put an extra sparkle, perhaps, in your present ministry.

Some young people go from college to the service—others from the service to college. You may, one, day, join the latter group in their migration. If... you want to teach. END

The true wise man in any age is the person who goes for the things that really matter.—Norman Vincent Peale.

The best way for a person to have a happy and contented state of mind is for him to count his blessings, but not his cash.—Roy A. Brenner.

By Newell E. Taylor

Cry Now, Despair Later

The Military Wife of the Year was the founder of HELP DAN, a club for helping youngsters understand problems facing them in today's confused and troubled world

THE news media, much maligned for its graphic reporting of disorders and crime, the so-called seamy side of life, may be guilty of spreading a contagion of violence through the "monkey-see-monkey-do" weakness in human character. In at least one instance, however, the stories of vice and drug abuse so revolted the young consciences of a sixth-grade class in Chena School, Fort Wainwright, Alaska, that the simple question, "Why do people do things like that?" caused a modern education upset.

Under usual conditions, most children have a learning inertia which must be overcome before meaningful learning can take place. A thorough discussion of the need for pertinent facts in a complex society, where knowledge is basic to achievement in business, science, government, and community life, precedes a growing

motivation to learn. Without motivation, education degenerates into rote recitation, lifeless without a soul of relevance. Current events discussions in class had projected problems of health and social problems into the classroom. Here, the difficulties of living in a modern world confronted the sixth-grade pupils of Chena School, but, what were the answers, where do we find them, and, having discovered them, how do we translate them to terms a sixth-grader can understand?

The obstacles to teaching at the level of class comprehension are not new to educators. The startling element, for which adults were unprepared and now must face, was that youngsters in pre-teen and early teens were facing decisions in the use of drugs, narcotics, alcohol, and tobacco at a much earlier age than, traditionally, adults had expected. The death of

a thirteen-year-old from inhaling a concentration of a common spray inhalant and police reports on the extent of juvenile drug users in Alaska have heavily emphasized how much this age needed to know the truth about dangerous drugs, about narcotics, about alcohol, about smoking, so that they might make intelligent decisions as to the future. The question, unfortunately, was no longer how the late teen-ager and young adult will meet these problems but, urgently, how do fifth- and sixth-graders deal with the offer of LSD, marijuana, liquor, and tobacco?

DR. Philip Blaiberg, the world's longest living heart transplant patient, was a focal point in centering the class attention in news events and directly encouraged the Chena School pupils in their search for understanding. In January, 1967, the members of the class became quite interested in the effects of this new medical procedure. Daily reports on the condition of Dr. Blaiberg were made. Finding the material in the newspaper and magazines exposed the class to other stories and articles relating to the use of drugs and narcotics. Students of the class reacted to these with curiosity. Mrs. Edrel Coleman, their teacher and the wife of Chaplain (Major) Victor S. Coleman, felt that she was obligated to make the extra effort to aid her students in understanding their problem. She reasoned, "I believe, if we begin with children in the elementary schools, educating them as to the dangers of these drugs, they will be better prepared to handle the temptations and pressures put on them by their peers. I will not try



Chaplain (MAJ) Victor S. Coleman and Mrs. Coleman admire trophy awarded to Mrs. Coleman as Military Wife of the Year for her work with young people in founding HELP DAN. Mrs. Nixon received the Colemans at the White House and congratulated Mrs. Coleman upon winning the award. The trophy will be on exhibit at the Army headquarters in the Pentagon during 1969.

to take away any freedom or force any decisions on them. They will have to make their final decision when they are faced with the problem. I hope and believe that, through education, most of our children will be strong enough to refrain from indulging in these dangerous practices."

From this simple beginning, class

skits and programs given for the benefit of other students and visitors to the school led to a more formal organization with student volunteers, not confining the membership to one class, at Chena School as members. They selected the HELP DAN Club as the name of their group. The initials stand for *Help Educate Little People about Drugs, Alcohol, and Narcotics*.

Dr. Philip Blaiberg wrote, "I think your idea (HELP DAN) is an excellent one and it will gain ground, not only in America, but in the world over. As the Latins used to say, *Mens Sana in Corpore Sano* (A sound mind in a sound body) is as true today, if not more so, than it was in their day. You have my full blessings in your endeavor."

Encouragement has come also from officials of the FBI, the Alaska Education Association, the Deputy Commander for U. S. Army Alaska, the Post Commander at Fort Wainwright, school officials, and the Polar Bear and Alaska Chapters of the Association of the United States Army.

THE idea, HELP DAN, grew out of the children's concern for their future. A mere presentation of facts requires research, consulta-

tions, and organization of material. While beneficial to a person amassing the material, and the students who receive the original presentation, a shameful waste would result if the materials presented were not made available on a wider scale. Certainly, a need for the instruction exists in a thousand other classes in hundreds of communities in the fifty United States. In a larger moral sense, countless wasted hours of childhood and even, in some cases, a life of addiction spent in suffering as a result of the blight of drugs, alcohol, and narcotics will weigh heavily upon America's conscience and economy. Our nation cannot afford such waste of human resources or lowering of the mean ebb and flow of morality. Furthermore, the power structure of criminality, which feeds on the vicious underground narcotic and drug sales, will penetrate deeper into community and home life.

HELP DAN is not only a cry for aid, but, in the failure of adults to provide a better world in which to live and provide a healthier means of living in the future, the child has seen his own need and challenges adults to catch hold of the bootstrap and help him lift. Once again, a little child is forced to lead them. END

There is no substitute for character. You can buy brains, but you cannot buy character.—Robert A. Cook.

Education is largely a matter of choosing one's company and listening.—Survey Bulletin.

I have never known a man to break down from overwork, but I have known several who succumbed to overworry.—Frank W. Gray.

Take a Trip

Back to the old seminary

AN EXPERIENCE shared, they say, has some value. Let me share with you.

I arrived at the "old" seminary for my annual retreat. Happily, upon my arrival, the "old sem" was in the throes of a liturgical celebration; although I find the word liturgy debilitating in terms of what my eyes brought to my gray matter. How sadly I was preconditioned. My past was not found anywhere in the old ivy walls.

I recognized the buildings, even a few faces looked like models of the past; but there was some kind of change. I realize the escapism in the word change, but happily I am at a loss in further description. I was overjoyed in admitting that even Mom's apple pie was fast becoming old hat. Maybe my travels were paying dividends, or maybe others have also been abroad.

As I entered the sacred portals, I was confronted incarnationally (if

there is such a confrontation), with Peanuts and his friends concelebrating around a tiny manger. And in billboard fashion a script announcing, "happiness is a baby." As the average passerby with traditional theological training, I screamed those conservative words, "My God, what have they done? They have taken my Lord and I do not know where they have hidden him." Due to previous training, my scripture has always been kind of a convenient mixture. What kind of holy debauch was I getting into? But after all if you've seen one debauch, you've seen them all—holy or not. Some pious books would have you holding there is a difference. Pre-fab jobs have always left me cold. My age and training were forcing some kind of judgment. Ever since the days of Chesterton I have enjoyed the paradox; now I was being asked to be a part of it. Could I survive this ordeal?

Surely I had been exposed to other

more traumatic sights, and never once did I utter a sound. Again my limited background was becoming obvious. I was extremely happy in finally realizing the value of a new creation. Any tears I might have shed were slowly being displaced, as the stars in the East were beginning to come into sight. Something was happening here! McLuhan, the old rascal, was massaging my medium—or something like that!

AFTER the faculty handshakes and due formality of making sure that I could get something to eat and being assured that I wouldn't be in the way, I settled in on my retreat. Immediately I was bothered by this word retreat. It always seemed I was going backward rather than forward. Therefore I considered the word "attack." Maybe it was the uniform that I was wearing that kindled the new thought, or was it the tactics of the young that made me realize I had absolutely no need to retreat? Whatever the case, since war was in my present and future, I accepted the gauntlet. It was my way of expressing dissent. I was exhilarated. I settled down for my annual "attack".

Having solved the problem in philology, I can proceed. The much-talked-of generation gap became the tactical area. Since it was to be a war for the minds of men, I was sure of victory—since my experiences were more plentiful and powerful. Fool that I was, I set up my defenses, only to be blasted by the strumming of guitars, a smiling vibrant hand-shaking community of young men involved in a total sharing of Eucharistic celebration. Slowly I was being

tuned in and turned on. War was now far from my mind. I was being re-educated by the enemy—a humbling experience to say the least.

To be part of it, ah, there's the rub! My cliché past was rearing its head. How could a simple Navy chaplain become part of the scene? My gold-stripped sleeves were a giveaway. Where on the stage of banjos, guitars, bell-tinkling banners, and trumpets blaring, was a chair marked with my name? I felt sick and out of it and all that jazz. This was definitely not my thing. The pain of rebirth was now personal. Question: "How come I was so inadequate after so many years of training, schooling, and experience; where did my parents and teachers go wrong?" I was being analyzed.

OBVIOUSLY there is a certain death knell about all this that needs more fruitful study. I say this, having spent the last 16 months living and talking with young men. The church and its members of yesteryear no longer exist. Yet most of us continue to put good money after bad. Here and there a sprinkling of information comes; but for the most part, we are cast as members of status quo theology that has long departed the scene. We become painfully aware of such inadequacies in a wartime situation!

As the role of civilian minister of the gospel is challenged, how much more the role of the Navy chaplain. It is only a generalization to say we trail rather than lead? Or is there a ring of truth that needs the best minds that we can employ to help us overcome the lethargy that surrounds us everywhere. We have done all the

old things well. We have a valuable history to fall back on. Even though we maintain "there is more going on in the Corps today than ever before in its history," what about the future?

I had returned to the place of my priestly birth to find a tenant—the one I had been reading about in most all popular periodicals—even those we soundly condemn. Needless to say, it was disarming, but enlightening! The secular city was striking home a point.

May I suggest such a trip for you? There is a value here—a kind of openness necessary to set us free from the proverbial "god boxes" we con-

struct wherever we go. Contact on this level will make all our future programming much more realistic. For I have a tendency to believe many just stand by with the hope that if they wait long enough, the problem will disappear. If history were ever a circle, somehow it has become parallel lines.

Next chance you get, take a trip—a trip back to the place of your professional origin. It may make you angry; it probably will make you feel quite inadequate. Whatever, it is worth the risk. Risk has something to do with life and faith, doesn't it?

END

AT YOUR SERVICE

Physicians and the Sex Revolution

In response to worldwide requests by chaplains, campus workers and pastors we can now provide reprints of Dr. Max Levin's article: "Physicians and the Sex Revolution." Single copy FREE to chaplains. Send pre-addressed, stamped envelope (size 9½ x 4-1/8" or larger). Outlook publishers, 512 E. Main St., Richmond, Va. 23219.

Fund for Advancement Prizes

The Fund for the Advancement of Management in the Armed Forces is receiving manuscripts for its second annual cash awards program. Deadline is 30 September 1969. Details are available from the Fund at Fort Belvoir, Va. 22060.

Tape Recorded Music and Meditations

If you use or are interested in tape recorded music and meditations, write The Chaplain Tape Library for detailed information on tapes now being used by the Armed Forces. Address: Protestant Radio and TV Center, Inc., 1727 Clifton Road, N. E., Atlanta, Ga., 30329. Phone (404) 634-3324.

World Christian Music Center

We are pleased to announce the opening of the World Christian Music Center, Room 601, 250 W. 57th St., (Corner 57th St., and Broadway), New York, N. Y. 10019. Tel (212) 581-10019. Masses in contemporary idiom, folk-rock songs of faith, new hymns and songs for home and worship.



The 20th Anniversary of the North Atlantic Treaty Organization was celebrated in a Protestant service at Ramstein AB, Ger. Participants, L-R: SSG Don Holden and COL Ken Keyte, USAF; MWO Everett Petley and LTC Ray Emerson, Canadian Forces; MAJ Dirk Sommerkamp, German AF; Chaplain, MAJ, Stuart E. Barstad, USAF.



Chaplain, MAJ, Stuart E. Barstad discusses the NATO 20th Anniversary emphasis at Ramstein AB with Chaplain, CPT, Frank Johnson, Canadian Forces, and Herr Willi Hohn, Director of German Protestant Choir.

NATO 20th Anniversary

The flag of the NATO Forces were displayed in the chapel during the 20th Anniversary Service at Ramstein. Chaplain, CPT, Frank Johnson, Canadian Forces, gave the sermon; the German Protestant Choir from Miesenbach presented special music; ushers represented the three Air Forces; Chaplain, MAJ, Stuart E. Barstad, served as liturgist.





VETERANS ADMINISTRATION ADVISORY COUNCIL MEETING—6 MAY 1969

Seated, L-R: Chaplain Morris A. Sandhaus; Dr. John W. Stafford (Chairman); Chaplain Roger O. Braaten (Director); Dr. A. Ray Appelquist; Msgr. James G. Wilders. *Standing, L-R:* Dr. Gerald E. Marsh; Chaplain Joseph W. Hartman; Rabbi Aryeh Lev; Chaplain Kenneth R. Strom; Dr. John R. McLaughlin; The Rev. Cyril Best; Dr. Henry H. Cassler; Dr. Harry C. Wood; Chaplain Andrew E. Hanfland; Msgr. Francis J. Statkus; Chaplain Walter J. Smith.

Man and His World reopened for the third year in June, and will continue until September 7. Sermons from Science will be open again with its film ministry.

October 1969

The Mormons took over the Western Provinces pavilion, and the Judaism pavilion reopened with a new exhibit.

A Chaplain's Day in Vietnam



Chaplain (CPT) Charles Baldwin leads services in chapel at Cu Chi, Vietnam, while serving with the 554th Engineer Battalion. Cross on wall was made by one of the men.



Chaplain Baldwin visits his men on the work site.



Chaplain Baldwin visits Vietnamese workers attached to his battalion while he was serving in the Republic of Vietnam. The Lutheran clergyman (Mo. Synod) has been reassigned to Fort Dix, N. J.

VA Chaplaincy Research Program



Walter J. Smith, Ph.D., a Roman Catholic priest-psychologist, heads the VA program to study the influence of religion on a person's health and of his health upon his religion.

Behavior scientists have become keenly aware of conflicting opinions regarding the relationship of a man's religion and his behavior. Two years have been spent developing and evaluating instruments to measure religious attitudes, beliefs, and behavior; and questionnaires will be used for further research and evaluation.



CHAPLAIN DON L.
BARTLEY KILLED

Chaplain (MAJ) Don L. Bartley, Presbyterian US, was killed on 8 June when the jeep in which he was riding hit a land mine. He had been serving with America Division, 24th Corps Area, in Chu Lai, Vietnam, since July, 1968.

He graduated from Davis and Elkins College, W. Va., and from Union Theological Seminary, Richmond, Va. He entered the U. S. Chaplaincy in July, 1961.

Many tributes have been paid to this fine chaplain. Among them is a letter written to THE CHAPLAIN by Ch (LTC) Grover C. DeVault. He wrote in part: "Don's loss is a great one to me . . . He did not belong to me alone as a friend, but to all soldiers, especially chaplains . . .

"He stood out above others—not that he was brilliant, though he was that, but he loved everyone—was genuinely interested in them, for the Lord's sake . . ."

NEWS ROUNDUP



RABBI SANDHAUS DIES

Rabbi Morris A. Sandhaus, 57, Assistant Director, Chaplain Service, Veterans Administration, died June 4 at his home, after a massive heart attack.

A native of Poland, Rabbi Sandhaus came to the United States in the early 1920s. He was graduated in 1935 from New York's Torah V'Dath Jewish seminary after re-

ceiving a B. A. degree from the City College of New York two years earlier.

Mr. Sandhaus served as an Army chaplain in the European theater during World War II, and later joined the VA as a member of its chaplains staff in 1946. He became director of chaplain service in 1962, the first Jewish chaplain to be appointed director of a federal chaplaincy service.

Four years ago Mr. Sandhaus received the Four Chaplains Award from B'nai B'rith for distinguished service in inter-faith relations. He received the Award of Merit in 1967 from the Shomrim Society for Public Safety Officers, an organization made up of District police and fire department personnel.

He leaves his wife, Eunice, of the home; a son, Samuel K., a student at Yeshiva University, New York; a daughter, Mrs. Sidney Markowitz, of Silver Spring; three brothers, Samuel, of Long Island, N. Y.; Joseph, of Cleveland; and Saul of Washington; a sister, Ruth Grantz, of New York City, and two grandchildren.



On his last trip to Japan the Executive Secretary of The General Commission had the pleasure of presenting a scholarship contribution to Tokyo Union Theological Seminary. Dr. Takeshi Takasaki, president of the seminary, is shown receiving the gift which was sent by the Protestant Men of the Pentagon.



The Family Life Center was designed to help the 7,000 Canadian Servicemen and their families stationed at No. 1 Wing, Lahr, Ger., on duty with NATO. *Above*, L-R: Padre H. L. Cox (Protestant), Colonel A. J. Pudsey (Commanding Officer), Padre J. L. Charlebois (Roman Catholic) show interest in the book, *Towards Christian Unity*. *Below*, opening night brought visitors. L-R: Colonel W. N. Hoyer, Dr. F. G. Patten, Mrs. Patten, Padre J. N. Bracher, Corporal J. Smith.





Chaplain (LTC) Grover S. Devault is greeted by an overflow crowd of Baru, Montagnard tribesmen, in front of their new Protestant church, which is believed to be the first Montagnard Protestant church constructed by the tribesmen. Materials were donated by the Da Nang Support Command. Picture was taken at the church dedication.

An Appreciation Dinner was given by the chaplains of Phu Cat AB to honor COL Leroy J. Manor, Commanding Officer, 37th Tactical Fighter Wing, 37th Combat Support Group (BCH). L-R: Ch, MAJ, Neil F. Wolfe; Ch, CPT, Joseph W. Kennedy; Ch, CPT, Theodore J. Wilson; COL Manor.





Bishop Paul V. Galloway, vice-chairman, United Methodist Commission on Chaplains and Related Ministries, visited Phu Cat AB, Vietnam. *Left:* he inspects a well with Chaplain, CPT, Theodore Wilson behind the Evangelical Church in Dap Da which was provided through the efforts of the Phu Cat AB Chapel. *Right:* CPT Noel Duncan explains the cockpit of an F-100 to Bishop Galloway on the flight line.

LCDR E. B. Ferguson, CHC, USN, Protestant Chaplain (center), NAS, Chase Field, Tex., was presented the Vietnamese Medal of Honor by CPT G. E. Peddicord, NAS CO, for his ambitious Civic Action program while with the NMCB-5 at Da Nang and Dong Ha. Mrs. Ferguson looks on happily. →



Robert W. Hill recently became director of Association Press emphasizing the publication of books of general consumer appeal by the YMCA publishing house. Mr. Hill was editor-in-chief in charge of foreign rights in the New York office of J. B. Lippincott. He served in the Pacific theater with the Navy, and has authored two books. ←



Chaplain (CPT) Kiyoichi Itokazu, 29th Infantry Brigade (right), shows MG Francis L. Sampson, Chief of Army Chaplains, the way to eat two-finger-poi, while Mrs. Goss, wife of Chaplain (COL) Charles A. Goss, watches. The luau was given by chaplains of the 29th Infantry Brigade, Schofield, to celebrate Chaplain Sampson's birthday.



On 30 April 1969 Chaplain (COL) George T. Casey was presented the Legion of Merit by Chief of Army Chaplains Francis L. Sampson. Award was presented for meritorious service while serving as Director, Plans, Programs and Policies in the Office of the Chief of Army Chaplains. Chaplain Casey was reassigned to the U. S. Army Chaplain Board, Fort George G. Meade, Md.



Honorary Chaplain Harlow M. Russell (center), displays the special plaque he received from the U. S. Navy with the citation making him an Honorary Chaplain for his work through the Protestant Radio & TV Center, Atlanta, Ga. He helped develop audio equipment and worship aids for use on submarines and ships, hospitals, combat areas. L-R: Dr. Ernest J. Arnold, president of the Center; Chaplain Russell; Chaplain Guy Leonard of Charleston, S. Car.



Chaplain (LTC) Lee W. Backman (right foreground) highlights requirements of clergy to six military personnel planning to enter the Christian ministry. L-R: AIC Jack W. Lowe, Nazarene; SSG Edward D. Raley, United Pentecostal; CPT Bill C. Brewer, Baptist; CPT Gary A. Morris, Presbyterian; Sgt Carl L. Brown, United Church of Christ; Robert S. Willis, Episcopal; Chaplain Backman.

Part of a group of 34 college students who visited Fort Leavenworth, Kans., on a tour sponsored by Central Baptist Theological Seminary, to learn about the military chaplaincy. They also visited the inner city of Kansas City and the Federal Penitentiary. L-R: Mike Myers from Washburn University; Bill Daylong, University of Nebraska; Hal Redford from Kansas State Teachers College, Kathy Johnson from Ottawa University; Chaplain (MAJ) Richard K. Martin, Post Chapel; Dr. Alvin C. Porteous, professor of Theology at Central.





Three of eight Navy League Awards were won by clergymen. Displaying awards are, L-R, Petty Officer 2/C Glen L. Ridall, Jr. (ADM Claude V. Ricketts Award for Inspirational Leadership—enlisted personnel); CDR John J. O'Connor, CHC, USN, (Alfred Thayer Mayan Award for Literary Achievement for *A Chaplain Looks at Vietnam*, RADM James W. Kelly, Navy Chief of Chaplains (John Paul Jones Award for Inspirational Leadership—officer award).

While visiting in Washington, D. C., in early June, former Chief of Navy Chaplains, RADM Edward B. Harp, Jr., was struck by an automobile while he was walking and suffered a brain concussion. He was in the National Naval Medical Center in Bethesda, Md., for some time.

Chaplain Harp was Chief from January 1953 to June 1958.

Ward Kaiser, chairman for public relations of the National Commission on Scouting, has announced a completely new and revolutionary God and Country program, which has been in the develop-



Chaplain (CPT) James W. White, returnee from Vietnam, has been named Asst. Brigade Chaplain in the Advanced Individual Training Brigade, Infantry, Fort McCellan, Ala. Chaplain White is a high-flying parachutist who has been awarded the Bronze Star with second oak leaf cluster, the Air Medal, the Army Commendation Medal, Parachutist Badge. He served with the 3d Brigade, 82d Airborne Division in Vietnam.

ment process for five years. Areas of responsibility covered are the Scout's personal faith, his community, another community, the world at large, and the future.



SP/5 Edward Turrentine, chaplain's asst, stands beside the montage he created for the Easter services at the U. S. Army Combat Developments Command Experimentation Command, Ford Ord, Calif., for the Fifth Street Chapel. The former interior decorator searched over 300 magazines to create the montage, "The Resurrection." While in Vietnam he created a nativity scene featured on the 1967 CBS "Christmas in Vietnam" program.



Chaplain (LTC) Homer G. Benton, Asst Staff Chaplain, U.S. Army Materiel Command, observes use of video tape recording equipment with David Abernathy at the Protestant Radio & TV Center, Atlanta, Ga. 30329. The U. S. Army Material Command conducted a 1-week clinic in "Mass Communications & the Soldier."

A U.S. Congress on Evangelism is being held in Minneapolis, Minn., from September 8-13, 1969. RADM James W. Kelly, Chief of Naval Chaplains, is a member of the National Committee and many chaplains are expected to participate with the more than 8,000 delegates. Dr. Billy Graham is Honorary Chairman, and Dr. Oswald Hoffman is chairman of the National Committee. The Rev. Victor B. Nelson is executive secretary. Address: Box 3686, Loring Station, Minneapolis, Minn. 55403.

Chaplain Jacob "Dave" Heino, on leave from duties as development officer, Concordia Seminary, St. Louis, was wounded in Vietnam on May 23 while trying to place a wounded soldier in a helicopter. His wounds were not serious.



John S. Rybka takes the oath of office to be sworn into the U. S. Army Chaplaincy Corps from Chaplain (COL) Harold B. Lawson. Witnessing the ceremony is Chaplain (LTC) Frank E. Deese, Asst Chaplain, Reserve Affairs, Personnel and Training Branch, Office of Chaplain, 5th Army.



Dr. W. Stanley Mooneyham has been named president of World Vision International, global relief and missionary service agency. He was vice-president in charge of International Relations for the Billy Graham Evangelistic Association. During his career he has been pastor, editor, coordinating director for the World Congress on Evangelism in Berlin and coordinating director on Evangelism, Singapore.

Other officials of World Vision are Dr. Richard C. Halverson, Dr. Ted W. Engstrom, Larry Ward, Dr. Paul Rees. Dr. Bob Pierce was the founder of the association.

Ten prominent grape growers in the Coachella Valley and Arvin areas of California announced June 13 that they would negotiate contracts with the AFL-CIO United Farm Workers Organizing Committee, headed by Cesar Chavez. At its executive meeting the union voted unanimously to begin talks.

The National Council of Churches and the U.S. Catholic Conference have joined in recommending that Congress eliminate the special tax exemption of churches in regard to unrelated business income. The joint statement endorsed two proposals for tax reform affecting churches: (1) eliminate the exemption of churches from taxation on unrelated commercial activities; (2) eliminate abuse of debt financing to acquire commercial income property.

Retired Army Colonel **Roy J. Honeywell**, a chaplain and author of the official history of the Army Chaplains Corps, died in Bethesda Naval Hospital on June 16, 1969, following a heart attack. He was 82.

Chaplain Honeywell served in the Chaplains Corps during World War I, taught at Boston University from 1920 to 1933, then returned to the Army until his retirement in 1948. He wrote the official history of the Army Chaplains Corps following his retirement.

He is survived by a daughter, Mrs. Julia Wright, Kensington, Md., and three grandsons. His wife, the former Annabel Morgan, preceded him in death.



Chaplain Carl Burton was promoted to major and had his gold leaves pinned on by Chaplain (COL) C. T. Boyd, Jr., Post Chaplain, and Mrs. Burton, at Fort Harrison, Ind.

Bishop Noah W. Moore, president of the Board of Evangelism of the United Methodist Church (2d from right) met with officials of the Upper Room, L-R: The Rev. W. Maurice King, Dean of the Upper Room Chapel; Dr. Joseph H. Yeakel, general secretary of the Board of Evangelism; Bishop Moore; Dr. Wilson O. Weldon, editor, *The Upper Room*.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

George Washington by WOODROW WILSON, Schocken Books, Inc., 1969. 333 pp. \$8.50 cloth, \$2.45 paper.

This is a reprint of Wilson's interesting tribute to the first president of the United States. In tracing Washington's steps Wilson uses a quaint and courtly style and reveals much of his own personality and political point of view.

Dunlop Illustrated Encyclopedia of Facts by NORRIS and ROSS McWHIRTER. Bantam Books, Inc. 1969. 864 pp. \$1.65.

What an amazing abundance of facts about everything has been chucked into this paperback! Want to know something about the countries of the world, about baseball, about Greek painting, about paper, about philosophy? etc. etc. You'll find it here—in compact form, of course. But the blurb seems right: "The most comprehensive one-volume encyclopedia of its kind!"

Communism in Action: A Documentary History. Edited by HENRY M. CHRISTMAN. Bantam Books, Inc. 1969. 396 pp. \$1.25.

Here are the official documents of world communism from the first decrees of the Soviet Government in 1917 to the exchange of letters between the Soviet Bloc and Czechoslovakia in July, 1968. The constitutions of the Soviet Union and the People's Republic of China are frail, anemic when compared with the Constitution of the United States.—L.P.F.

Bible Stories: Retold by DAVID KOSSOFF. Illustrated by Gino D'Archille. Follett Publishing Co. 1969. 286 pp. \$6.95.

David Kossoff is the incomparable storyteller who since 1962 has been telling the stories of the Bible over BBC. Primarily for children Kossoff's stories have attracted many adults and his audience is very large, indeed. William Barclay, outstanding Bible commentator says:

To my mind there is no doubt that these stories make the Bible come alive. Mr. Kossoff is a born storyteller... He has an astonishing insight into the characters involved, and the way in which he makes them speak and think is both vivid and authentic.

The Search for God in Time and Memory by JOHN S. DUNNE. The MacMillan Co. 1969. 237 pp. \$6.95.

This is an interesting book and unusual. The author suggests that you start with yourself, writing an autobiography, thinking backward to birth and forward to death. Then you compare your life with other lives and consider how alike and how different. Next pass over to the life of Jesus, endeavoring to go from the finished life described by Matthew, Mark, Luke and John to the unfinished life as it might have appeared to Jesus himself and his disciples before his death.

Then consider various historic forms which the life story has taken in the

Christian era; and finally the life story in the modern era, beginning with the 16th century. As you search through time and memory you are passing over the time and memory of others; and this leaves your own time and memory enriched. And in all this you discover the fact underlying all, that of the compassionate God and the compassionate Savior.

Best Photos of the Civil War by HIRST DILLON MILHOLLEN and JAMES RALPH JOHNSON. Arco Publishing Co., Inc. 1969. 144 pp. \$3.95.

In these pages, the authors have recreated the sweep and fury of America's bloodiest military conflict—the Civil War. This is the first war in the history of mankind of which there exists extensive photographic documentation. From Matthew Brady and his colleagues comes pictures that bridge the gap between today and yesterday and show us vividly what the war of yesterday was like.

The First Christian Century in Judaism and Christianity by SAMUEL SANDMEL. Oxford University Press. 1969. 241 pp. \$6.00.

Dr. Sandmel, a distinguished rabbi and teacher, is a New Testament scholar and writes in this series of lectures on the first century—that period which saw the rise of Christianity and its separation from Judaism. He explores the results of the accumulated research on the first century in an attempt to delineate “what is known for certain and what remains uncertain or beyond our knowledge.”

The In-Between: Evolution in Christian Faith by EDWIN M. MCMAHON and PETER R. CAMPBELL. Sheed and Ward, Inc. 1969. 189 pp. \$4.95.

The words used in the title of this book means, in the authors' definition: “A phrase describing all forms of body-person relatedness that man has with reality. More specifically, we use this phrase to encompass all the non-verbal as well as

verbal communication involved in our body-person experience of human inter-relatedness.” The two subjects treated are primarily faith and prayer. These are seen as the response of the whole self of man to the whole self of God—or God-with-us. This book is in sequence with the authors' first book, *Becoming a Person in the Whole Christ*, a pioneering effort to explore the religious dimension of human development and creativity.

The Bible and History. Edited by WILLIAM BARCLAY. Abingdon Press. 1969. 371 pp. \$6.50.

The Bible treats all history as the arena of God's action. In this book the authors describe those secular historical events which shaped the world the Bible writers knew—the world that influenced their background and writing. This magnificent book follows the historical movement that swept across thousands of years of time and changed the face of the nations. Now the reader or student of the Bible has in brief from both the Old Testament, the intertestamental period, and the New Testament a picture of what the world was like in which the Bible writer stood.

Dry Bones Can Live Again by ROBERT E. COLEMAN. Fleming H. Revell Co., 1969. 127 pp. Cloth, \$3.50. Paper, \$1.25.

There is a growing concern today for church renewal. This book speaks to that concern. It is “designed to be used as a study guide in small groups, prayer meetings, Sunday school classes and the church council of evangelism. Hopefully those that use it will be led to see more fully their own responsibility in the ministry of Christ.”

The Knowledge of Things Hoped For by ROBERT W. JENSON. Oxford University Press. 1969. 243 pp. \$5.75.

The subtitle of this book is “The Sense of Theological Discourse.” John Macquarrie of Union comments: “At a time when theology has been fragmented into many schools, Professor Jenson crosses

frontiers, and around the central problem of God-language he considers the views of analysts, existentialists, representatives of the new hermeneutics and the theology of hope, and such giants of the past as Origen and Aquinas. The result is to throw much new light both on the central problem and on the state of theology today."

Depth Perspectives in Pastoral Work by THOMAS W. KLINK. Fortress Press. 1965. 144 pp. Paperback, \$1.50.

Referral in Pastoral Counseling by WILLIAM B. OGLESBY, JR. Fortress Press. 1968. 139 pp. Paperback, \$1.50.

Ministering to Prisoners and Their Families by GEORGE C. KANDLE and HENRY H. CASSLER. Fortress Press. 1968. 140 pp. Paperback, \$1.50.

Counseling the Childless Couple by WILLIAM T. BASSETT. Fortress Press. 1963. 139 pp. Paperback \$1.50.

These four books are part of **The Successful Pastoral Counseling Series**. In **Depth** the author examines crisis in terms of expected and unexpected reaction patterns, and gives studies in development and existing ego psychology. **Referral** is a guide in referring individuals to other professional and service organizations. **Prisoners** explores the task of the prison chaplain. **Childless** is a detailed study of the specific organic and psychic causes of sterility... and gives the role of the pastor in preventing sterility and in sharing the burden of barrenness.

Modern War and the Christian by RALPH L. MOELLERING. Augsburg Publishing House. 1969. 94 pp. \$2.50.

A small study book on war and peace. After presenting the gravity of the peril of nuclear war, the author deals with Militarism, Pacifism, and Christian Realism and Alternatives and Proposals. However, we may disagree on what to do about war—some are daring, others more

cautious—there is the urgency and desirability of joining in the search for peace.

Good Marriages Grow by IRENE BURK HARRELL. Word Books. 1969. 102 pp. \$3.95.

From her experience the author suggests how their own marriage grew. She states: "Many of the solutions I've proposed... seem trivial to me now... There is only one Answer to all our problems: complete commitment to Him and His purpose for our lives..."

How to Speak So People Will Listen by RONALD L. WILLINGHAM. Word Books. 1969. 102 pp. \$3.95.

Choice of topic, organization, practice—these are interestingly and lightly dealt with in this book on speaking. Also suggestions are made on reading the Scripture; introducing a speaker, carrying on a conversation and the like.

Land of Many Frontiers by ODIE B. FAULK. Oxford University Press. 1968. 358 pp. \$7.50.

Here is a readable account by a native Southwesterner of the "land of many frontiers"—the distinctive Southwest U. S. A.—which includes New Mexico, Arizona, Southern California, much of Texas, and parts of Utah, Colorado, and Nevada. The book takes in the whole sweep of the Southwest's history. There are soldiers and explorers, traders and trappers, miners, bandits, railroad men and oilmen, pioneers and ranchers, and the wandering cowboys whose life-style and way of dress spread through the whole West from this original heartland. A fascinating history.

Coming Up Black by DAVID A. SCULZ. Prentice-Hall, Inc. 1969. 209 pp. Cloth, \$5.95; paperback, \$2.45.

Subtitle: "Patterns of Ghetto Socialization." The author points out that "understanding the ghetto is a necessity of our time." Through this book the ghetto

dwellers "tell it like it is"; and it is not a pretty picture—children growing up in rat-infested rooms, parents with no jobs, girls pregnant at fourteen, boys violently earning their "reps" in the streets. No child grows up under these conditions—he "comes up." Survival, the book reveals, is the only goal of the ghetto-dweller—a goal he does not choose, but one that is forced on him, and which feeds on his energy and determination.

The Historian and the Believer by VAN A. HARVEY. The MacMillan Co., 1969. 301 pp. \$2.45.

This book is a confrontation between the modern historian's principles of judgment and the Christian's will-to-believe. The author insists that the morality of historical knowledge calls for truth and honesty and he examines the Christian faith in light of this.

Faith at the Frontiers by CARL F. H. HENRY. Moody Press. 1969. 204 pp. \$3.95.

Addresses given by the noted theologian before American audiences. Some of the frontiers considered are: World Evangelism or World Revolution; A Christian Concept of Change; Belief and Unbelief on the Campus; Evangelicals and Ecumenism; What of the New Morality? etc.

Groups Alive—Church Alive by CLYDE REED. Harper & Row. 1969. 126 pp. \$3.95.

Depth Christianity comes not from the crowd, from the hundreds, from the thousands; but from the small groups where you can find acceptance, personal intimacy, understanding, and the support you need in an impersonal world. Small groups have helped churches come alive. The author, from experience, tells how small groups may be used effectively.

Sense and Nonsense in Religion by STEN H. STENSON. Abingdon Press. 1969. 255 pp. \$5.95.

A few years ago Sten Stenson wrote a devastating criticism of all religion, but when he had finished the manuscript, he

found that he had changed his mind on some important points. So he started again to write a philosophical defense of religious belief. The result is this book which sets forth some of the nonsense Stenson had first believed—that belief in God is sick, silly, meaningless and self-contradictory; but in the final conclusion—the sense part—these ideas are refuted.

The book is the 1968 winner of the Abingdon Award.

According to John by ARCHIBALD M. HUNTER. Westminster Press. 1969. 128 pp. Paperback, \$1.65.

For this book we owe a debt of gratitude to Archibald Hunter, Professor of NT at the University of Aberdeen, Scotland, for he presents in small space and clear fashion the latest scholarly conclusions about John's Gospel. The book points out the historical worth of John's Gospel and sets forth the new look which recognizes that in John we may often be as near to the Jesus of history as in the synoptics and sometimes nearer.

The Interrelation of the Old and New Testaments by THOMAS LISTON LEISHMAN. Vantage Press, Inc. 1968. 299 pp. \$4.95.

In this book, the author leads us through the main portions of both the Old and the New Testaments, interweaving each with the other, showing clearly and concisely their interdependence.

This Damned Campus by ROBERT N. TAYLOR, JR. Pilgrim Press. 1969. 130 pp. \$2.95.

A bedraggled father, walking with his wife from a high school P.T.A. meeting, said: "Twenty years ago, I was told I wasn't as smart as my father... Today I'm told I'm not as smart as my teen-age boy... Where did we go wrong?" This is a question asked by many parents today.

Robert Taylor has been a college chaplain for ten years and in this lively book he sheds new light on what has gone wrong. He declares that we need each

other on both sides of the generation gap. Moreover, he gives sound advice on the problems and concerns of today's students and their parents—problems such as marijuana, the "new morality," the generation gap, depersonalization, hippiedom, etc.

What has gone wrong? The author thinks that America has promised her young people too much, and that therefore they are disgusted with their country and unwilling to work within its political process.

Tuned-In Christians by JEROLD SAVORY. Judson Press. 1968. 96 pp. \$1.95.

In the tumultuous new world of today where many who seek religious values have become disenchanted with much of today's formal religion, how can we become tuned-in Christians? Jerold Savory answers this question in a refreshing offbeat style and shows how we may live as persons of faith in a world of unfaith.

Parasitism and Subversion: The Case of Latin America by STANISLAV ANDRESKI. Schocken Books, Inc. 1969. 310 pp. \$2.45.

An important interpretation of the current Latin American scene. The author gives a panorama of the Latin American social scene top-heavy bureaucracies, rapacious dictators, over-powerful and over-armed military establishments. He shows how the parasitic groups—land-owners, civil servants, the military, the clergy—are strangling the very potential of most of the Latin American countries. As a result, change is possible only by subversive action. Andreski is at present Professor of Sociology at the University of Reading, England, and visiting professor at the City College of New York.

The Vatican Empire by NINO LO BELLO. Trident Press. 1969. 186 pp. \$4.95.

After moving with his family to Rome to assume his duties as news correspondent for *Business Week*, Lo Bello became aware that the waterworks were owned by the Vatican; that the gas compa-

ny was owned by the Vatican; later, that the building "in which I lived belonged to a front company operating for the Vatican and that the same company owned the entire block of houses on both sides of the street."

That did it. Mr. Lo Bello became fascinated with the workings of the finances of the Roman Catholic Church. He collected data on the church's holdings; he interviewed members of the Vatican state; he read available manuscripts on the subject. What emerges is an awesome picture of immense fiscal power... a power more than the equal of any private business enterprise... a power certainly stronger than many governments.

All this and other facts are presented in this enlightening book both for Catholics and non-Catholics—an objective, true story, more suspenseful than many mysteries.

Christian Word Book by J. SHERREL HENDRICKS and OTHERS. Abingdon Press. 1969. 320 pp. \$3.95.

This book is an aid to the understanding and explaining many of the most familiar Christian terms. Designed as a basic resource for study in the church, it analyzes and interprets over six hundred terms, phrases, and ideas that have been and are now used by Christians. The book covers five major areas; terms from theology, ethics, biblical studies, ecclesiology, and worship.

An Introduction to the Old Testament Prophets by HOBART E. FREEMAN. Moody Press. 1968. 384 pp. \$6.95.

The influence of the prophets upon Israel and upon the world can hardly be overestimated. This study by Dr. Freeman provides an adequate conservative introduction to each of the books of the prophets. It gives background information, an analysis of each prophet's message, a precise treatment of the questions of date and authorship and is an up-to-date restatement of the biblical view of prophecy which takes into consideration

the findings of modern scholarship. An invaluable book.

A Guide to the Prophets by STEPHEN WINWARD. John Knox Press. 1968. 255 pp. \$3.00.

This book gives a straightforward account of the Old Testament prophets in chronological order. It is concerned with four things—with the history of Israel, with the lives of the prophets, with the writings which bear their names, and above all with their teaching.

Amos and Isaiah by JAMES M. WARD. Abingdon Press. 1969. 287 pp. \$6.50.

The author chooses to treat the first literary prophet, Amos, and the first literary canonical prophet, Isaiah, in the same book, although he deals with each separately—expounding the theological and ethical affirmations of these co-pioneers. The author states: "It has been written in the conviction that the Old Testament prophets' understanding of man's existence in community under God is as lively a possibility for us today as it was for Israel in the eighth century B. C."

Learning to Live by WALTER RUSSELL BOWIE. Abingdon Press. 1969. 288 pp. \$4.95.

We have all thought about writing down the record of our lives, our failures, our successes, our joys, our sorrows. The difference between most of us and Dr. Bowie, clergyman, teacher, writer is that he did it. We may ask ourselves: "Why write our biography?" and decide there is no compelling reason to do so. But Dr. Bowie has lived an interesting, dynamic, rich life; and it was well worth the time for him to give us the story of his life and his reflections on "learning to live."

Pocahontas by GRACE STEELE WOODWARD. University of Oklahoma Press. 1969. 227 pp. \$6.95.

In more than the two centuries since her death, many legends have grown up

about Pocahontas. The author dispels these and gets at the truth of the life of the Powhatan Indian princess. And as the true story emerges, the reader will find it more dramatic and more significant than the legends.

Pocahontas' story begins with her first visit to the colony of Jamestown as a child of ten and ends with her journey to England with her English husband, John Rolfe, and their young son. The highlight of this absorbing story is Pocahontas' contribution made to the Jamestown colonists by almost singlehandedly delivering them from starvation and massacre. This is Volume 93 in *The Civilization of the American Indian Series*.

Cry Over Me by JEAN TESTERMAN. The Warner Press. 1969. 143 pp. \$1.95.

This is the true story of a real person who in today's confusing world found new hope in the Christian teaching. It is a teacher's moving story of the life of one of her pupils—a black boy born in the ghetto; and of course, we see her own story as she seeks to live out the teaching of Jesus: "Thou shalt love they neighbor as thyself." Her pupil, Robert, faced difficulty with the law; but Jean Testerman stood by him—one small voice crying in the wilderness—and she won the victory.

A Quest for Reformation in Preaching by H. C. BROWN, JR. Word Books. 1968. 251 pp. \$5.95.

The author, Professor of Preaching at the Southwestern Baptist Theological Seminary, believes "the time has come for reformation in preaching." In his preface he points out that this reformation can come through four things: 1. the will of God; 2. the spiritual fitness of ministers; 3. the spiritual hunger of God's people; and 4. the homiletical or preaching fitness of the men in the ministry. It is this last point that the book is all about. The author calls for an adequate source of the sermon idea; an adequate quantity of scripture; an adequate locale for scripture; and an accurate interpretation of scripture.

A few complete sermons from master preachers are subjected to depth analysis (e.g. Barth, Fosdick, Morgan, and Thielicke).

Ministers who study this book will be getting a refresher course in homiletics.

The Quality of Mercy by JULIANA STEENSMA. John Knox Press. 1969. 143 pp. \$3.95.

The beautiful story of John Steensma who lost both hands at the age of 17—his own rehabilitation, but primarily how he has helped others to rehabilitate the whole person.

I Believe by HELMUT THIELICKE. Fortress Press. 256 pp. \$2.50.

The subtitle: "The Christian's Creed." Today theological questions are being discussed by all kinds of people. But the time comes when decisions have to be made and "the gospel's colors must be shown." This is what Thielicke does in this book. He converses with the reader about the gospel itself, not hedging but facing the difficult questions squarely. He discusses such questions as: What does it mean to believe? Do miracles really happen? What is the point of miracles? Where are the dead? Was Christ's resurrection legend or reality? How can we be sure of the risen Lord? What is the church in which the Creed says Christians believe? etc.

The Rich and the Super-Rich by FERDINAND LUNDBERG. Bantam Books, Inc. 1969. 1009 pp. \$1.95.

The *Los Angeles Times* calls this "a wild and woolly book which will scare some, infuriate others, depress many and provide enough arguments for living rooms to keep the country jumping." It is the story of the rich people in America and how they got that way.

—L.P.F.

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AUGSBURG PUBLISHING HOUSE, 426 S. Fifth St., Minneapolis, Minn. 55415

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FOLLETT PUBLISHING CO., 210 N. Wells St., Chicago, Ill. 60606

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